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His Message

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The Man and His Message

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THE
Man and His Message

Addresses

BY

HENRY M. BOOTH, D.D., LL.D.

First President of Auburn Seminary, and Professor of Practical Theology, 1893-1899

Delivered before the Students and Alumni of the Theological Seminary, of Auburn, in the State of New York

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Prefatory Note

THE addresses which are published in this volume express the life purpose which enriched the ministry of my father. With him, sin was a reality which could be met only by the love of a Divine Saviour; and his happiest moments, whether in the active work of the pastorate at Englewood, or amid the student life at Auburn, were in proclaiming the love of "Jesus Christ, and Him crucified."

With this confidence, he labored; and when his work was finished, he quietly laid down his task, "and stood in the presence of the Master."

The "Man for the Message," is his inaugural address when inducted into the office of President, and Professor of Practical Theology in Auburn Seminary, in October, 1893.

The remaining six addresses were delivered upon successive years to the graduating classes of the Seminary. The last message—"Stewards of the Mysteries of God," was completed a few days before my father's death, on eighteenth of March of this present year, and

was read at Commencement some two months later.

"The Man and His Message" may serve as a title to unify these addresses. They present a conception of the Christian ministry, which a lifetime of service gave to my father.

FISHER HOWE BOOTH.

Tenafly N. J.
November 1899

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The Man for the Message

THE man for the message is the appeal of the world. Christendom is dominant, even while Christendom is not yet Christian. The armies, the navies, the commerce, the universities, the libraries, the civilization of the century acknowledge the supremacy of Jesus Christ. His name stands above every other name; and His word is accepted as the wisdom that must rule in life and conduct, if prosperity and happiness are ever to find a home on this earth. A cycle of Cathay is not equal to fifty years of Europe; and the grey barbarian is confessedly lower than the Christian child.

Heathenism is conscious of a decadence which is suggestive of social and religious transformations. Mohammedanism is still aggressive. In the Soudan, each new Mahdi secures a few converts. But the sword has been sheathed; and the Koran or death are seldom the alternative. The crescent has been taught by the cross, so that Christian methods of education and government are influential in the Orient. "The New Islam," which is a progressive movement among the cultured

Mohammedans of India, ventures to rebuke polygamy, concubinage and slavery. Irreligion is apathetic, while infidelity is critical, rather than constructive. The open doors of opportunity are more evident, and more importunate, than was the vision of Troas, which gave to Europe an apostolic man and a gospel message. God has answered prayer. Obstacles have been removed. Invitations have been issued. The conviction is prevalent, that the gospel message is "good tidings of great joy, which shall be to all people"; and the appeal of the world, unuttered it may be, yet real and urgent, is a Macedonian call for the man who is prepared to carry God's message, or to act as God's messenger.

This is the situation that is now addressed by a Theological Seminary. A Theological Seminary exists for the purpose of training men who are to serve as "ambassadors for Christ." Manhood, and manhood that is distinctively and emphatically Christian, is the desirable product of a Theological Seminary. There must be an agreement between the man and the message, and as the message is a divine revelation that has been announced in its completeness, the man must be made to conform to its spirit and truth. No heathen orator, even with the matchless speech of a Demosthenes or a Cicero, can make the mes-

sage effective by its verbal proclamation; and no brilliant genius, even with the intellect of a Goethe or the pen of a Shakespeare, can accomplish the noble service of a messenger of the gospel, if he has failed to experience in his own soul, "the power of the Highest." The message summons the man, disciplines him, indicates his work, and reaches the world through his personality, because the Holy Spirit is pleased thus to use the man, in reconciling the world to God by Jesus Christ. Thus St. Paul went forth with the glad confidence that God, who had called him by His grace, had revealed His Son in him in order that he might preach. He was conscious that he had "the mind of Christ." When he was "crucified with Christ," he entered upon the new life, which he thereafter lived "by the faith of the Son of God." With him stand all the great preachers, all the heroic missionaries, all the martyrs and confessors, who have enriched the world by their fidelity, and who have made the gospel precious to the weary, lonely and sad daughters and sons of men. The gospel has become personal. They have incarnated its truths. In them, Jesus Christ has lived, and ruled, and manifested His desire "to seek and to save that which was lost."

If the message is to determine the man, it is essential that the message should be under-

stood. For while the man may be affected by racial, national and personal characteristics, by the centuries and the continents, the message is always and everywhere the same. It considers and answers those three great questions, which are the religious questions of the ages: What can be said of sin? What can be said of God? What can be said of immortality? When those three questions are satisfactorily answered, the religious problem is solved. For sin is the ever-present obstacle to individual and social perfection, and God is essential to the completeness of human life, and immortality is the demand of every eager, intelligent spirit. So true is it, as Augustine of Hippo has said: "Thou hast made us for Thyself, oh God, and our souls are ever restless, until they rest in Thee."

To understand the message, the Holy Scriptures must be searched. This was the injunction of the Master, when He and His disciples held in their hands a portion only of the Holy Scriptures. That portion has received a considerable and an important addition, since the New Testament canon has been associated with the Old. The Old Testament secured the endorsement of our blessed Lord, and the New Testament was composed by apostolic men, to whom was given the promise of the Holy Spirit's enlightenment, guidance and control.

Thus the sacred volume is the Word of God, and "the only infallible rule of faith and practice." It is said to be inspired — "God breathed." Just what is meant by inspired, it is not easy to say. In his essay on "The Human Understanding," Locke quotes a Latin aphorism, which is pertinent to this question of inspiration:

> "Si non rogas, intelligo."
> "If you don't ask me, I know."

Whenever the divine activity is exceptionally evident, the limitations of the human understanding are the rebuke of free inquiry. Results may be known, while methods or processes baffle comprehension. "The wind bloweth where it listeth, and thou hearest the sound thereof." Who can properly question the reality of the breeze, the gale, or the tempest? Yet who can tell us, "whence it cometh, and whither it goeth"? Men have tried to be very wise in their definitions and explanations of how God *must* have acted, and how God *must* still be acting. But very much of this wisdom is only a darkening of counsel by words without knowledge. The a-priori conclusions must meet the scrutiny of the a-posteriori facts, and facts are often destructive of philosophies. It is possible that too many questions may be asked concerning the most

sacred things, and it is possible that a man may exhibit his learning, and his piety too, by saying frankly, "I do not know." In the presence of the sweet singer of the Olney hymns, the evidences of a divine regeneration, a complete spiritual transformation, which extends to body, soul and spirit, are as plain as are the evidences of the summer, when the fields are covered with ripening grain. John Newton, once a libertine, now a saint, once a slave trader, now a benefactor of the race, can be explained only as the grace of God, in the activity of the Holy Spirit, is recognized. He is filled with the Holy Spirit. Now, shall curious questionings undertake to tell us just how the Holy Spirit regenerated John Newton, and just how far the regenerating influence of the Holy Spirit extends to his finger tips, into the hairs of his head and throughout his body? No! We prefer to silence such questionings. They appear to us to trifle with a sublime mystery. We are satisfied with John Newton, as we have him. When he is present, we know that we are confronted by a man of God; and when we grasp his hand, we feel the warm pressure, which is that of a divine life in a human frame.

The Holy Scriptures are filled with the inspiration of God. From Genesis to the Apocalypse, these writings are "God-breathed."

One may appear more valuable than another, just as the fruit of a tree may seem to be more precious than the bark. Yet the bark is essential to the fruit; and the Creator of all life gives the bark, as truly as He gives the fruit. But the fruit is for food, which men are to eat, without insisting that the bark is just as nutritious, because it is the bark of a living tree.

The message which we are seeking is the precious fruit of the Holy Scriptures. In the Holy Scriptures, there is discovered a revelation, and that revelation is the message. An inspired volume contains a divine revelation. As the wise men of Westminster declared, more than two hundred years ago, "The whole counsel of God, concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture, unto which nothing, at any time, is to be added, whether by new revelations of the Spirit, or traditions of men." "The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit, speaking in the Scripture."

Those seventeenth century sentences require no revision. They are the conservators of truth and liberty and progress. Attention is directed to a well-known volume whose contents become the possession of a devout scholarship. Such scholarship has the promised enlightenment of the Holy Spirit. It goes not to man, nor to any organization, for its opinions, but to the Holy Scriptures. As the Holy Scriptures are searched, theories may be dismissed, interpretations may be discarded, bodies of divinity may find their catacombs on the upper shelves of dust-covered libraries. Biblical theology must, after all, be the theology, which is to equip the man for the message, and to send him out as a true and loyal servant of the living God. Such theology goes to the Holy Scriptures, as the modern astronomer sweeps the heavens with penetrating lenses, confident that the vision which is keen will discover the deep things of God, whose reality was never imagined by men of a former generation. When Abram stood at his tent door, and looked up at the divine bidding, he saw in the stars of that eastern sky, the number of his descendants. But what did he know, what could he know, of the stars as the men of to-day know them, whose watch-towers are splendidly equipped for observation?

Decadence in spiritual appreciation is not a sign of the times. Never since the Holy Scriptures became one book has the opportunity for study equalled the present; and never, through the centuries, has the purpose to grasp the contents of the Holy Scriptures been as resolute as now; and never, in all the years of the Christian Church, has there been as intelligent an estimate of what the Bible is, and of what it is for, as among the men and women of our day. The spirit of the Berœans is active. An earnest of a stronger faith and of a more effective evangelism is to be found in the many open and well-worn Bibles. A Biblical age must be an age of faith and activity. We may not all agree as to points of emphasis, as to polity and ritual. The right of private judgment is an inheritance from the reformers, which every Protestant values. It has its perils, just as life and activity always have. The cemetery is a place of safety, because the quiet of death is there. But our busy, thinking age is not a cemetery, and the Church of Him who is alive forevermore, should never be satisfied with a peace which is the stillness of death. The peril of inquiry, evident as it is, is better, far better, than the safety of indifference, ignorance or fear of ecclesiastical disfavor. In a fair contest with error, whether scientific, historic or philosophic, the Bible has never suf-

fered; while that sacred book has often suffered, when the theories of the schools have been attached to it in such a manner that the Bible and the theories have been regarded as identical.

One Sabbath afternoon, not long ago, I attended a service in Westminster Abbey. The Abbey was crowded, so that I was compelled to take a seat in the transept, distant from choir and pulpit. As I could not hear the sermon, I gave myself up to the impressive associations of that historic sanctuary. Around me were the splendid memorials of England's greatness in peace and war; those magnificent statues which are a nation's tribute to wisdom, valor and patriotism.

As I recalled the achievements which are thus immortalized, the sunset hour drew on and the daylight began to fade. Suddenly there was heard the roll of distant thunder, and a flash of lightning was seen. The Abbey became very dark. The rain began to fall in torrents. The rushing wind rattled the casements.

The preacher finished his discourse. A few prayers were said. The anthem was announced. By this time the storm had reached its height. The thunder was echoing among the arches of the Abbey, and the lightning brought out into strong and bold relief the

marble statues. It was a strange, weird experience, there among the living and the dead, with nature convulsed. Even the notes of the great organ were, at times, inaudible. No ear could distinguish the words of the anthem, although a full choir was engaged in the service of praise. There was a pause, brief but eloquent, a lull in this contest between man and the elements, when a single voice took up a sentence, and sang it sweetly, like a seraph before the throne. Again in higher key, and still again in key yet higher, and higher still that voice was heard, above the hissing of the wind, and the beating of the rain, and the tumult of the thunder, until it seemed that no voice of man could strike a higher note, announcing, calmly and exultantly, that one sentence, only one: "And His truth endureth from generation to generation."

I shall never forget that hour and that voice. My unbelief was rebuked. My faith was strengthened. "His truth endureth." His Word is truth. In that, our Holy Bible as we have it, we place our confidence. Men may question, may criticise, may deny. But the Holy Bible will assert its power, and proclaim to all the world that glorious salvation which is God's eternal love for man. We need not fear. The end is not doubtful. The Holy Bible, as the Word of God, will yet be read in

every language, be welcome in every dwelling, be influential in every life. So we believe, and therefore speak.

In the Holy Scriptures, Jesus Christ, the Divine Redeemer of mankind, is everywhere present; sometimes He is the theme of prophecy, and again He is the significance of type; now He is the burden of song, and again He is the interpretation of parable; here He is doctrine, and there He is life. But there is no contradiction. The stream flows onward from the fountain which appears in Eden, to the pure river of the water of life, which is seen in the City of God. The protevangelium of the garden is the pledge of the welcome, which is heard in the New Jerusalem. What Adam and Eve must have understood when God covered their nakedness with coats of skin and led them to an altar and a bleeding sacrifice, the convert of yesterday knew as he turned, by faith, to "the Lamb of God, which taketh away the sin of the world." The truth is the same, whether whispered in simple language to the infancy of the race, or proclaimed in terms of profound significance to that race in its adult years. Abel, the first martyr, whose faith in the Redeemer cost him the lower life and secured him the higher, stands at the head of the multitude that no man can number. There is but one message. There has never

been but one. We have no expectation that there will ever be another.

> "We abide
> Not on this earth; but for a little space
> We pass upon it; and while we pass
> God through the dark hath set the Light of Life,
> With witness of Himself, the Word of God,
> To be among us man, with human heart,
> And human language, thus interpreting
> The one great will incomprehensible,
> Only so far as we in human life
> Are able to receive it. Men as men,
> Can reach no higher than the Son of God,
> The Perfect Head and Pattern of Mankind."

For He, the Son of Mary, is also the eternal Son of God. Immanuel is His appropriate designation. Made like unto His brethren in His voluntary condescension, He is infinitely superior to angels and to archangels in the glory of His divine nature. He is the message, for he who knows Jesus Christ, knows the love of God and the plan of God and that wonderful accomplishment, which has given us Bethlehem, Nazareth, Gethsemane and Calvary, with the slope of Olivet, on which we stand gazing up into heaven.

From the lips of Jesus Christ, when He was here among men, fell these words of priceless meaning: "God so loved the world, that He gave His only begotten Son, that whosoever

believeth in Him should not perish, but have everlasting life." That sentence is a cube of the purest gold, that may be minted into the current coin of a daily exchange, as it makes possible a true Christian socialism; or fashioned into the ornaments, which befit the children of a king, as the doctrine of God, our Saviour, is adorned in all things; or held as the token which will admit a sinful creature into the pure and radiant life of heaven. Few words are used; but each word finds its interpretation in the Holy Scriptures, whose main purpose is "the unveiling of God's character." So that we may know and believe, that the same God who is announced in the book of Genesis, as the Creator of "the heavens and the earth and all the host of them," is He who has "loved us with an everlasting love." This love is the source of every redemptive blessing. The initiative is with God, "He first loved us." "There are two kinds of religion and only two," remarked President Seelye, as he addressed the educated Hindus of India: "The one begins with man, and seeks by human endeavors, after a divine fellowship. The other begins with God, and by a way wholly divine seeks after man. In this is the peculiarity of the Christian, in distinction from all other systems of religion, and in the revelation of this doctrine, is the distinction of the

Bible from all other books. The salvation which the Christian religion announces is procured wholly through a divine work and is offered to man, not in the least because his obedience or service can merit it, but solely through the free exercise of divine mercy." The little word "so" covers all that is distinctive in the gospel message, "God *so* loved the world." The *so* is grace, and grace, so far as we are aware, is God's especial love for this, our world. He may have, and *He* has, other love for other beings and for other worlds. But for us, God's love is grace—unmerited favor. When He loves the world, God is "kind unto the unthankful and the evil."

The grace is active sympathy; for God has given His Son to suffer and to die, in order that the world may not perish in sin, but live in holiness. The Son is freely offered, as the only Redeemer; and the one condition of acceptance is repentance and faith. Believing in Him, "whosoever"—and that means any human being—may find life, and life that can be lived peacefully and happily forever and forever more. The whole world is addressed. There are no limitations. When the call is to "whosoever," men are not invited to a banquet, which has not food enough to go around. The invitation is genuine. "There is grace enough for thousands of new worlds as great as this."

The love of God in Jesus Christ is inexhaustible. The gospel message is for all the world. The command is, "Go and preach to every creature."

The glorious gospel of the grace of God is the message for the man. He must not disregard it. Other themes may tempt him. He may be interested in science, in art, or in politics, and he may imagine he has a special mission to discharge. But let him not fall into the error which has destroyed the influence of many a Christian minister. He can do more for art, for science, and for politics by using the gospel aright, by indirection, if you please, than he can by neglecting the gospel, and devoting himself to art, to science and to politics. The world expects that a Christian minister will present Christianity at all times. This was the daily work of our Lord Jesus Christ, who could have spoken, and with wisdom too, on finance and politics, and philosophy, and literature, and science, and art; but who concentrated His daily speech upon the vital interests of sin and salvation. We may safely learn of Him. The gospel is comprehensive. When it makes a new man in Christ Jesus, every desirable interest of human life is affected. The "new earth wherein dwelleth righteousness" will possess a refined art, a true science and politics which are pure.

It is said that the saintly Archbishop Leighton was once reprimanded in a synod, "for not preaching up the times." "Who," he asked, "does preach up the times?" The reply was, "All the brethren." "Then," rejoined Leighton, "if all of you preach up the times, you may surely allow one poor brother to preach up Jesus Christ and eternity." The American pulpit has known no minister who has been superior to Dr. George W. Bethune, in the wide range of public sympathy. Yet Dr. Bethune carried into his ministry the wise counsel of his godly father, who said: "My son, preach the gospel. Tell dying sinners of a Saviour. Mind nothing else. It is all folly." I have been present more than once where the appointments of service were elaborate and costly, where the associations of the sanctuary were those of an Evangelical past, and where men and women were waiting to hear "the truth as it is in Jesus." And I have listened to what Spinoza has to say, or to what Darwin has to say, or to what Huxley has to say, to theories of light and motion, to ethical discussions, until my soul has cried out within me in earnest desire to hear what our blessed Lord has to say. These things ought not so to be. A Christian sanctuary, on the Lord's day, is open for Christian worship, and he who, in the conduct of worship, fails to make

the gospel prominent above all else that can be spoken, is guilty before God and men of a perversion of his sacred privilege. The two terms, sin and salvation, admit of all needful modifications and adjustments, while the two personalities, the sinner and the Saviour, are expressive of all any man can know of himself and of the infinitely wise and Holy God. For the saint is the sinner redeemed, renewed, perfected, glorified; while the Saviour is Father, Son, and Holy Spirit, the Triune God, in the blessed activities of a world's salvation.

This, then, is the message for which the man is to be trained. Who can fail to see that its divine origin is stamped upon its surface? Who can fail to realize that a desirable social order waits upon the acceptance of this truth? "Loving God is but letting God love us." And as we love God we shall love all the children of God, even while they are coarse and vulgar and unlovely. For our love for God's children will be like God's love for us. "God *so* loved us." We may believe that we are superior to the degraded Papuans, and we are; we may ask ourselves why we should care anything about distant human beings, who are inferior to a well-bred dog, and why should we? Simply because God's love for us begets in us a love for them. The distance that separates us from the Papuans is infinites-

imal, when compared with the distance that separates us from God. Yet may we look up devoutly into the face of God and say, "Who loved *me* and gave Himself for *me*." This is the missionary spirit, and the only spirit that will ever conquer the world. No human being is beyond our sympathy. "We are debtors both to the Greeks and to the Barbarians, both to the wise and to the unwise." "It was a fine touch in the ancient hymn," remarked Dean Stanley, "which described how when he landed at Puteoli, St. Paul turned aside to the hill of Pausilipo to shed a tear over the tomb of Virgil, and to think of how much he might have made of that noble soul if he had found him still on earth:

"Ad Maronis mausoleum
Ductus. Fudit super eum
Piae rorem lachrymæ —
Quantum, dixit, te fecissem
Si te vivium invenissem,
Poetarum maxime."

With such a message, a distinct and perfect revelation, which we find in a sacred book, whose entire contents are controlled by a divine inspiration, what of the man? Who is sufficient for such things as these? In the apostolic age, when the teaching and influence of Jesus were fresh and influential, when

Christendom was an infant and Christianity a full-grown man, the message secured an appropriate messenger without difficulty. The lines were drawn. To be for the gospel was to be against the world. Life was eloquent. In Jerusalem they marvelled, when they saw the boldness of Peter and John, and at once they referred their courage to Jesus. Saul of Tarsus, who had every opportunity of preferment as a Jew, counted all things but loss for the excellency of the knowledge of Christ Jesus, his Lord. Humble artisans, common sailors, simple-hearted women were carried away by an enthusiasm for the Lord, whom they loved. Wherever they went they proclaimed the message; artisans, as they worked at their trade; sailors, as they steered the rude barques toward the shores of distant Britain; women, as they met the obligations of servitude in the dwellings of proud Romans. Ere long, there were converts in the Prætorium, and the apostle could send the Christian salutations of some in Cæsar's household. When the message found the messenger, the conquest of the world was assured. Within three hundred years after the gospel went out of Jerusalem, in poverty and under reproach, the cross was above the eagle, as the symbol of imperialism. This is the marvel of history whose explanation must be found in the

words of Jesus, which tell us, that, as he was sent by the father, so are His disciples sent by Him, to declare in character, in speech and in conduct, the gracious love of God. What think you, would be the result within a decade, if every disciple of our blessed Lord should feel the pressure of a similar constraint and should become a gospel messenger?

In the city of London, a year ago, Mr. Edwin Long exhibited a splendid picture, which he entitled Anno Domini. Upon the canvas, there was placed an accurate representation of an Egyptian temple, from whose spacious courts a brilliant procession of soldiers, statesmen, philosophers, artists, musicians and priests were advancing in a triumphal march. A huge idol, which was central in the triumph, was the challenge and the boast of heathenism. In the foreground, there was a group of idlers —men, women and children—who seemed to be entertained as much by a few jugglers with their tricks, as they were by the magnificent pageant which was the event of the hour. Across the pathway of the advance and in close proximity to the idlers, the artist placed a patient ass whose back was burdened with the weight of a fair, young mother and her infant child, and whose bridle was held by the strong hand of a reverent, thoughtful man. They were entering Egypt in flight, from the

wrath of King Herod, and they were thus crossing the path of an aggressive heathenism. Then the clock struck, and the year of the Lord was entered on the calendar. For the little child in the mother's arms introduced an era, which is still rebuking idolatry, as it blesses mankind with a pure and spiritual faith in one living and true God.

It is interesting to consider the discipline that was used by Jesus in His training of the twelve. For three years, He devoted Himself to the training of these men, one of whom was a failure, and was never graduated from the Apostolic College. He took them in the rough and refined them. They came to Him from their merchandise and fishing. His personality touched theirs. He gave them daily instruction. Their horizon was soon enlarged. They ceased to be Galilean. They became cosmopolitan. New and grand ideas took possession of their minds. The old occupations were outgrown. Christ for the world became their ideal. Obstacles did not discourage them. They learned that minorities with God are more powerful than majorities without God. They became the world's benefactors. They live still in the religion, the patriotism, and the philanthropy of the most favored lands.

The great truth which was prominent in the

training of the twelve was the revelation of God. "I have declared unto them Thy name," said Jesus, "and will declare it, that the love wherewith Thou hast loved Me may be in them, and I in them." This is the supreme human need. Men do not know God. When they do know Him, they become His true and loving sons. "What is the effect of revelation?" was the question of the devout Thomas Erskine of Linlathen. To which he gave answer, "It is the disclosure to us of our relations to God, and to one another." This is what Jesus undertook to tell us. Life may be lived from below, and that is sensualism; or from its environment, and that is worldliness; or from above, and that is spirituality. "Except a man be born from above," the marginal reading gives the thought, "he cannot see the kingdom of God." But when a man is thus born, he looks up, with faith, and hope, and love, because he sees his father, and he looks around with consideration, and sympathy, and enthusiasm, because he sees his wayward brothers and sisters, whom he is anxious to rescue and save. Thus, the thought of Jesus took possession of the hearts and minds of His disciples, who soon became men for the message, as they and the message were identical.

But this did not mean the sacrifice of the

individuality. When the genial sun of the summer morning looks down upon the gardens, it does not demand that every separate flower shall respond to its greeting, with the same tints and colors. It respects the crimson of the rose, and the violet of the heliotrope, and the delicate purity of the lily of the valley. There was a Petrine character and utterance, and yet there were also the life and expression of the beloved John. Unity with variety was possible. The revelation may be appreciated in one way or another. Schools of thought, varieties of institutions, activities of many kinds are possible. There are many members of the body whose adorable head is Jesus Christ.

One of these men of the Apostolic College, has given a fine enumeration of the distinctive features of a truly Christian life. It introduces the man for the message. "Add to your faith," he says; and, therefore, he regards faith as basal. This is the vital principle which lays hold of eternal life by its union with the Lord of life. Without faith, such faith as this, there can be no life at all. When faith is exercised, life begins.

"Virtue," is to be added to faith, and virtue is "the courage of the saints," of which we have so often heard; the endurance, which is conscious of the invisible, the dependence upon God, whose recompense is assured.

Then "knowledge" is named, of which the man for the message can never have too much, when his knowledge is under the control of faith. Every portion of God's universe may be searched for the evidence of His thought, in order that He, our Father, may be the better known.

"Temperance" is commended, and temperance is far above abstinence, inasmuch as the use of the hand, the foot, or the eye, to the glory of God is to be preferred to the excision of any member. Abstinence may often be duty, while temperance is always law.

To "temperance" add "patience," which is itself a refined, spiritual sort of temperance, ruling the affections as temperance rules the appetites and desires seen often in men of strong, resolute will, like David Livingstone, whose patient gentleness with the stupid ignorance of his African attendants, is a sublime tribute of devotion to the interests of a neglected and despised race.

With "patience," "godliness" is associated, and "godliness" becomes the servant of the King of Kings, whose affairs are the present business of this mortal life.

But "godliness" stimulates "brotherly kindness," for while the dear Lord has promised to visit the sick, to feed the hungry and to comfort the sorrowing, He has now no

visible lips for speech, no visible hands to offer benefactions, no visible feet to carry Him upon His errands of mercy, except those of the mystical body, the Church, whose members are we. Often, it is true, He ministers directly through the activity of the Holy Spirit. But more often He sends a cup of cold water in human hands, and His disciples are His representatives.

Such "brotherly kindness" needs only an expansion to become a "charity" which makes "the whole world kin." "Now abideth faith, hope, charity, these three, but the greatest of these is charity." We have found the man for the message. "He that dwelleth in love dwelleth in God, and God in him." The message is no longer confined to the pages of a sacred book. It has taken possession of a man. Out of the abundance of the heart, let him now speak. "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." The Apostle's enumeration is complete. A perfect character is thus presented. The centuries have not yet matched this splendid ideal, save in the personality of the Man of Nazareth. For it is possible to substitute one word for the many

words of St. Peter's outline, and to write in letters of gold, as the requirement of complete manhood, the familiar oft-repeated word, Christian. He who is a Christian, has become a man *in* Christ, *for* Christ, and *like* Christ.

A year ago, last August, a friend of mine was visiting Alfred Tennyson, in his home at Aldworth, Surrey. When they parted, after many days of delightful conversation, my friend asked the old poet to give him his autograph, with a sentiment from one of his poems. Then the sweet singer, who has interpreted to us so many noble sentiments, and who was unconsciously very near to the veil that separates us from the world of song, wrote these lines from Locksley Hall:

"Love took up the harp of life, and smote on all the chords with might;
Smote the chord of self, that trembling, passed in music out of sight."

It was his benediction. Could he have written a better sentiment? Is it not true that, with the disappearance of self and the supremacy of love, Christ will be "all, and in all"?

If we have now found the man for the message, it is proper that we should mention a few of the advantages of the Theological Seminary of Auburn, in the training of such a

man. For we are engaged in the inauguration of a minister of the gospel, who is to act as the President of the Seminary, and the Professor of Practical Theology. As the President, he must have the supervision of a work, whose desirable product is Christian manhood, and as the Professor of Practical Theology, he must face the world, whose appeal for Christian manhood is incessant and often pitiful. The scholar, who is not conspicuous for manhood, is not an honor to an institution. The minister, who is not more of a man than a minister, is not welcome. First the man, then the scholar; first the man, then the minister. For the message, if its delivery is to be apostolic, must be carried by a Christlike man.

Let me then, very briefly, tell you why I believe that the Seminary of Auburn, has preëminent advantages for this grand work. In so doing, I shall tell you why I rejoice that God has sent me to accept your cordial and distinguished invitation to labor with honored and beloved associates in the great work of training "ambassadors for Christ."

First. The environment of the Seminary. It has its home in a beautiful city of the lake country of the Empire State. A great city is distracting. A village is provincial. But Auburn, with its newspapers, its railroads, its

telegraphs, its industries, and its residences, is large enough to be "in touch" with every important interest, and small enough to be favorable to study and meditation. The Seminary is an intellectual centre of an intellectual community. The churches are numerous and attractive. Under the direction of experienced pastors, the opportunities of Christian service possess a practical utility.

Second. The history of the Seminary.

The Seminary was founded by devout, liberty-loving, evangelical men. They believed in the rights of conscience. They were independent and courageous. From the first hour, they were students of the Word of God. Analyses of "the water of life" were made in their own laboratory, which soon gained a reputation for honest work. Attempts to compel them to accept the analyses of other laboratories were resisted. Charges of carelessness, or of unfaithfulness, or of error were met by statements of belief that became the Magna Charta of one of the most impressive movements of modern times. Excision in 1837, was followed by grand years of self-sacrifice, revivals and missionary enthusiasm, which issued in an approval of the "Auburn Declaration" by the General Assembly (O. S.) 1869.

Thus "Auburn" stands to-day for a courage which is true to its convictions, at any

cost; for a courage which fears not the face of man in its consciousness of God's approval; for a courage which cares more for truth than for tradition, and which proposes to speak the truth as the Holy Spirit leads to its apprehension in the divine Word. "Auburn" stands, also, for a toleration, which respects the opinions of other Christians, and which insists that its own opinions shall be tolerated; which believes that the church is large enough to hold, and in peace, many schools of inquiry and of thought; which is convinced that they who love the Lord should compose their differences by prayer and conference, rather than by charges, discipline and votes. "Auburn" stands for a catholicity which discovers a brother in every Christian. "A Christian who is good enough for Christ, is good enough for you and me." "Auburn" stands for consecration, for a practical ministry, for the camp and the battlefield. "Auburn" stands for an intelligent loyalty to the standards and discipline of the Presbyterian Church. Those standards, in their "essential and necessary truths" are heartily approved. That discipline, so far as it is constitutional and just, is unhesitatingly accepted. But the standards are not infallible, as the Word of God is, and the discipline is sometimes sadly human. When there is a recognition of any departure from

the tenets of righteousness and love, "Auburn," true to the honored past, must be always on the side of the Word of God and of equity, believing ever as an honored citizen of this community, the Hon. Wm. H. Seward, once said, that there is "a higher law," to which every human interpretation and enactment must bow. Thus, there is an "Auburn" thought, and an "Auburn" spirit, and an "Auburn" history, which are the precious legacy of an illustrious past. "Auburn" needs not to rush into conflict, in order to be enrolled among the valiant soldiers of the Lord. Scars on the breast are evidences of heroism, and veterans can afford to be patient until the Captain's orders are distinctly heard. This is the time to march, to suffer, and, if God so orders, to die.

Third. The curriculum. This has been carefully selected, and the instruction is given, by men, "whose praise is in all the churches." I will not name them in this presence where their names are household words. But I may say that it is an honor to be their colleague; and especially do I count it a privilege to be the fellow-laborer of my lifelong friend, from whose lips in the closest friendship, I have never known an unworthy utterance to fall; and in whose heart I ever feel as safe as David did with the faithful Jonathan. These men

are worthy successors of the noble men whose names are starred; and of the beloved and honored triumvirate, unstarred as yet, but enjoying a well-earned retirement, after years of patient, self-denying toil.

Fourth. The personal contact of teachers and pupils. This is an important element in education. President Garfield's remark about a bench with Doctor Mark Hopkins on it being a good enough college for him has in it more than a grain of sense. It takes a man to make a man. The manhood of Jesus of Nazareth, explains the manhood of the sons of Zebedee. But that manhood "touched." Friendship is possible here. Our class-rooms are within the limitation of friendship. We can know and love one another.

Fifth. The Alumni of the Seminary. They are an inspiration. What they have done, the men, who are now students, may do. The work accomplished is an earnest of grander work to be accomplished. "Auburn" has cared for the average man; and in so doing, has given the man of exceptional ability, the best equipment for special work. Whenever there has been a Chrysostom in a class, he has been heard from; while churches and mission-stations have rejoiced to welcome pastors and missionaries who have been educated here. After the brief course is finished, forth go our

students, carrying the Bible in their hands, and Jesus Christ in their hearts, ready for hardship or for sacrifice, rejoicing that they can respond to the appeal of the world and obey the command of our Lord. And, as we bid them, year by year, our fond good-bye, it shall be with the charge, reiterated again and again:

> "Ye Christian heralds! Go, proclaim
> Salvation through Immanuel's name."

Gentlemen of the Board of Commissioners and Trustees, you have been pleased to invite me to undertake important duties in the Seminary which is under your control. I accept the responsibilities of these offices, and am grateful to you for your confidence. I need not say to you that my presence here will prove a disappointment and a failure, if God withholds His blessing. He is my dependence as He is yours. May I not, therefore, in closing this address, adopt the language of the Apostle Paul, which he used when he was writing to Christian brethren of Rome? For he, as you will remember, said to them in his letter: "I beseech you, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me."

"Power From on High"

"Power From on High"

A SMALL class of theological students once met, with their Teacher, upon the slope of a mountain. They had just completed a three years' course of instruction, during which they had considered the essential truths of religion, looking at old faiths in a new light, and studying ancient predictions, whose evident fulfillment, in current events, had been a perpetual surprise. The day of their graduation had arrived. On the slope of the mountain, their Teacher was to leave them. With his farewell address, their student life would close, and the active service, for which they had been preparing, would begin. The occasion was impressive. Behind them were the years of fellowship and of study. Before them were the years of hardship and of sacrifice. Beside them was their Teacher.

The farewell address was brief, but pertinent. Curiosity was rebuked. Patience was encouraged. Duty was enjoyed. Then their Teacher directed them to return to the city, which was on the other side of the mountain, and there to wait. With all the instruction that they had received, and with all the ad-

vantages that they had enjoyed, they were not ready for work. One thing was lacking, and for that one thing, they must wait.

Confidence in their Teacher sustained those theological students for ten days. They held meetings for prayer and conference; they undertook to perfect an organization; and they drew to themselves many sympathizing friends. But they made no impression upon the city; and they ventured upon no activity that would test their strength. They were anticipating "power from on high," because their Teacher had said: "Ye shall receive power, after that the Holy Ghost is come upon you."

The Day of Pentecost conferred the promised blessing, and with it a persuasive eloquence that called into the membership of the Church "about three thousand souls." Then those men, and others like them, were grandly equipped for service, and the world speedily realized that the crucified Nazarene is the triumphant Saviour and Lord of men.

This same "power from on high" had been the dependence of their Teacher, who did not enter upon his public ministry, until the Dove had hovered over him at the Jordan, and the Holy Ghost had taken possession of his soul. His superb endowments, his exceptional ability, and his marvellous personal magnetism

were not adequate to the great work that was to engage his attention. He waited for "power from on high." When that was received, three years sufficed to change the history of the world.

Think it not strange, therefore, that the emphasis of this solemn hour is placed upon a familiar truth. The theological students of to-day may be satisfied to stand with the theological students of the Apostolic College, and their renowned Teacher. "Power from on high" is the condition of success now, as it was then. For it, there should be earnest, prayerful waiting; while with it, there will be those blessed accomplishments, that will make heaven melodious, as the angels are kept singing, because unnumbered multitudes of sinners are turning from their sins.

The dignity of human nature is evident, when it is considered that human nature can receive "power from on high." A diamond can receive the sunlight, and can reveal an unsuspected brilliancy, when it is thus illuminated. But no diamond can receive "power from on high." The lilies of the field can receive the sunlight, and can respond to the benign greeting with every delicate shade of color. But no lily can receive "power from on high." A dog or a horse can receive instruction and sympathy and love, and the

higher animals may thus become the friends of man. But no dog or horse can ever receive "power from on high," as the degraded Papuan or stupid Hottentot may. This is a distinction that places humanity within the family of God. "No creature being," Dr. Bushnell once remarked, "can excel, in order, a soul, so configured to God, as to be inspirable by Him, able to receive His impulse, fall into His movement, rest in His ends, and be finally perfected in the eternity of His joys."

In the church of Francesco di Paola at Naples, there is a colossal statue of Augustine. The eyes are directed to heaven. The finger of the right hand points thither. The left arm supports a volume, which bears the title of his immortal work. "De civitate Dei." On the pedestal is inscribed a passage from the writings of the great theologian, in these words: "Ibi vacbimus. Ibi videbimus. Ibi gaudebimus. Ibi laudabimus. Et hoc erit in fine, sine fine." "There we shall be at liberty. There we shall see. There we shall rejoice. There we shall adore. And this will be in the end without end."

"The spirit of man is the candle of the Lord," is the philosophical statement of a Hebrew Proverb. "Thou wilt light my candle," is the grateful estimate of a devout Psalmist. "Place the lighted candle on a candlestick

that the household may have light," is the command of the Teacher who gave the promise of "power from on high." For when "power from on high" touches the spirit of man, there is light, which may be carried into the dark places of the earth, to illuminate that darkness. Men everywhere are in need of inspiration. God is indispensable to man. Since Jesus Christ has died, and triumphed over death and the grave, and ascended to the throne of universal empire, the Holy Spirit, who is this "power from on high" has been using the gospel to spiritualize life; and the privilege is ours, my brethren, of coöperating with the blessed Spirit in transforming, in ennobling, in expanding, in glorifying this humanity, which has been defiled and brutalized by sin. Only thus can men be saved; and with this estimate, the Christian minister becomes "an ambassador for Christ," representing the Son of God, and sustained by the spirit of God.

But if the work of a Christian minister has this definite, spiritual outlook, if the endeavor is to bring "power from on high" into the lives of men, so that they may be spiritual, and no longer carnal, what must be said of his own personal needs and desires? Must he not be seeking and welcoming this "power"? Most certainly! Upon this, he must depend

for the light, which will enable him to "search the Scriptures," and to place each truth in its true perspective, and to apply truth to his own experience. During the years of academic and professional study, the mind accepts truth very much as the miller accepts the grist that is left at the door of his mill. Bag after bag of corn or wheat is taken in, and piled on the floor of the granary. By and by, the grist will be ground. Just now, however, the mill is not running, while the miller is busily engaged in receiving what is left him. No student can have a complete, systematic conception of truth, when he goes out to his work, after the student life is finished. He may think that he has; and the conceit of his thinking so will interfere sadly with proper inquiry. For gradually, and as the years multiply with their sorrows and their joys, truth will open to the appreciation of the intelligence, will appeal to the heart, will move the will, and will thus form character. There is progress in the apprehension of truth, which is as apparent now, as it was, when St. Paul wrote his Epistles. For who can fail to discover the advance in the apprehension of truth that separates the Epistles of the Imprisonment from the First Epistle to the Thessalonians?

This apprehension of truth meets the prom-

ise of our Divine Lord, who said: "when He, the Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of Himself, but whatever He shall hear that shall He speak, and He will shew you things to come." No minister, therefore, however gifted as a student, can hope to use truth effectively, if he is not guided by the Holy Spirit. He may talk about truth. He may rehearse the lessons of the class-room. He may be a man of profound scholarship. But he cannot make full proof of his ministry, because "the things of God knoweth no man but the Spirit of God." These things "are spiritually discerned." Retirement, meditation, prayer are the essential conditions of effectiveness; for, in such seasons, the Holy Spirit is made welcome. God's elect servants are usually called aside, after they have been anointed, that they may rest awhile. Here we place the years that the great Hebrew Leader passed in the Desert of Horeb, before he organized and conducted, the Exodus: here, also, we locate those mysterious years in Arabia that preceded the missionary activity of the Apostle Paul: and here, too, we interpret the significance of the days in the wilderness, that separated the Baptism and the public career of Jesus of Nazareth. Such periods are not lost time. The sword of the spirit must have the sword arm of the Knight

of the Cross; and that arm must be disciplined. The short, sharp and decisive campaign waits upon the drill of the camp. The needle-gun was the expression of an artisan's patient labor in the quiet work shop. Yet the needle-gun changed the map of Europe in a war of a few weeks. If the ministry is ineffective, it would be well to call a halt, and to devote an entire season to fasting, humiliation, meditation and prayer. This was done in Scotland, during the year 1651 A. D., and immediately thereafter a revival of religion swept over the land. Devotional hours must be respected. Neander's motto should be ours; "Pectus est quod theologum facit." When we have "an unction from the Holy One," we may hope to know all things. "It is not opinions that man needs," says a devout writer of our own time, "it is truth. It is not theology: it is God. It is not religion: it is Christ. It is not literature and science: but the knowledge of the free love of God in the gift of His only begotten Son." You and I can never meet that need, without "power from on high."

Such "power" will equip the minister with spiritual momentum, which is the earnest of endurance, industry and heroism. "None of these things move me," was the remark of one, who was pressing forward to meet bonds

and imprisonment, while the stormy life of an old Hebrew prophet ended in a whirlwind, with horses and a chariot of fire, as a celestial equipage.

Momentum has been defined as "the quantity of motion in a moving body." In the common experiences of walking or running, motion is accumulated. The runner, who wishes to make a long jump will increase his speed before he leaps: and the rider who wishes to cross a broad ditch will put spurs to his horse. When motion is suddenly arrested, as in a collision, the momentum will appear, because a shock will be felt, and objects will have a tendency to keep moving. For the same reason, a steam carriage will run a long distance after the steam has been shut off.

This principle of physics is operative in every sphere of human life. Human beings do not instantly lose the influences that have gained control of them. The descent into vice and degradation is never a plunge, although it often seems to be. The rapids are above the cataract. Judas Iscariot startles his companions by the betrayal and suicide. Yet the momentum of his sinister character has been in that direction from the beginning. Great crimes, like great rivers, are distant from their sources. On the other hand, virtue is hereditary. Pure blood explains thrift, usefulness

and honor. The divine promise is to children's children. Back of the youthful Timothy are the grandmother Lois and the mother Eunice. Abraham is still the father of the faithful. As grace abounds, momentum is accumulated. But the momentum, let us remind ourselves, is not perpetual motion. Activity exhausts it. Then is the time of peril. Esau sold his birthright for "a morsel of meat," when he was faint.

The highest expression of this principle is found in the kingdom of grace. For grace originates, nurtures and sustains the "holiness, without which no man shall see the Lord." This grace is stored in the soul very much as electricity is stored in a storage-battery. Just as soon as the mechanism of a holy life begins to work, there are drafts upon the supply of grace. If more grace is not secured, the mechanism will stop. The grace that was given at the beginning of a Christian experience will not answer the requirements of a pastorate. In the strength of the food that God gave him, as he rested beside the juniper-tree, Elijah went for forty days and forty nights. But you and I are not Elijah. In this interest, we resemble the Hebrew, who gathered manna, day by day: and our prayer must ever be: "Give us this day our daily bread," with an emphasis on the daily.

A brief consideration of the nature and characteristics of grace will assist to an understanding of spiritual momentum. Grace is the redemptive love of God. When God loves a sinner, in the atoning sacrifice of His Son, our Saviour, Jesus Christ, that is grace. Grace forms the Christian graces. But the grace is not the graces. Between the grace and the graces, there must always be the life of a sinner, just as there must be the life of a plant between the inorganic matter and the flowers and the fruit: or the life of an animal between the grass of the fields and the bone and the muscle, the flesh and the blood that are fed thereby. I do not know that holy angels could receive and assimilate the grace of God. But I do know that sinful men can. When they make that grace their own, there is an assured promise of growth. This growth, like every other growth, is an expression of an energy, which is dynamic, having the power of selection and of increase. An acorn does not contain all the energy that is apparent in the stout trunk, the spreading branches, and the myriad leaves of the oak. But it has, in itself, the power of selection, that can appropriate from the earth and the atmosphere whatever it requires; and thus the tiny acorn becomes the giant oak.

With the acceptance of grace, Jesus Christ

becomes the dynamic power of life: and continues thereafter to exert His influence, in order that the soul may be filled with all the fullness of God. "For it pleased the Father that in Him should all fullness dwell"; "and in Him dwelleth all the fulness of the Godhead bodily"; "and of His fullness have all we received, and grace for grace." The beginning of spiritual momentum is His presence; while the maintenance and the increase of spiritual momentum is "Christ in you, the hope of glory."

Instantly the importance of routine observance, in the use of the means of grace, is evident: and, also, the necessity of exceptional dependence upon "power from on high." The routine observance keeps up the momentum, and the exceptional dependence adds to it in case of an emergency. The engineer supplies momentum to the train by steadily feeding the fire in the boiler. Then if there is a sudden demand for speed, he quickens the fire, and uses more steam. Daniel, an eminent statesman, had regular hours for prayer and a definite place; and when the time of trial announced itself, Daniel was heroic; while Nehemiah, a man of unusual executive force, recruited his courage and gained wisdom, as he stood at the table of Artaxerxes by an appeal to God. "So I prayed to the God of heaven, and said unto the King." Prayer cannot be

left to the bidding of impulse, nor can it be limited to times and seasons. He who prays only when he feels like praying will find that his feelings prompt him less and less frequently to pray. The momentum must be kept up; and daily prayer is a necessity. Then ever and always, God is near and attentive. The unexpected is in His hands. He can supply all you need. Faith is wisdom, as well as peace. A savage may think that a locomotive is a demon, but a man of intelligence knows that mechanism and steam are on the rails. Christian perseverance, like that of St. Paul; Christian fortitude, like that of Stephen; Christian fidelity, like that of the aged seer of Patmos; Christian heroism, like that of brave old Polycarp of Smyrna; Christian patience, like that of David Livingstone in Africa; and Christian hope, like that of Mackay of Uganda, are not fortuitous. They are momentum. That is all. "Power from on high" in life. Spiritual dynamics. The Christian's private life tells us how they came to be.

Thus "power from on high" is the pledge of strength, comfort, hope and joy. "Another Comforter" has taken the place of the visible Christ. The economy has been spiritualized. The Holy Spirit enters the soul, to abide there forever. This is our confidence: and with this confidence, we venture to go forth to the work.

God is *for* us—that is good. God is *with* us—that is better. God is *in* us—that is best of all.

Let us then, my dear brethren, believe in "power from on high." It is a blessed reality. The word of God assures us that it shall be ours. The testimony of men and women confirms the word of God. Perhaps, "the Spirit itself beareth witness with our spirit." "I believe in the Holy Ghost," is Bible, creed and experience—all three.

> "Whoso hath felt the power of the Highest
> Cannot confound, nor doubt, him, nor deny.
> Yea, with one voice, oh world! tho' thou deniest,
> Stand thou on that side, for on this am I."

"We, also, believe, and therefore speak." "Let the redeemed of the Lord, say so." Speak out. "If we live in the Spirit, let us also walk in the Spirit." Men can only know that you have received "power from on high," as they observe your character and conduct. A temple of the Holy Ghost should never be silent, dark and cheerless. Worship is appropriate to a temple; and love, joy, peace, long-suffering, gentleness, goodness, meekness and temperance are the sacred melody of this divine indwelling. "Flowers," says Longfellow, "are the animate spring-time." The beauty of a June morning is a calendar in itself. No one need be told that

summer has come. A holy, loving, soul-saving, gentle, zealous minister of Jesus Christ is the gospel incarnate. No one can deny that God is present, when His ministers are faithful; for their faithfulness must be referred to "power on high."

Dear brethren, our work for you is finished. We have endeavored to prepare you to be able ministers of the New Testament. To our endeavors, you have responded cordially. Our fellowship with you has been precious. We send you forth, from this venerable institution, with high anticipations. In the name of my honored associates, your teachers, I pledge you sympathy, love and prayers. May you ever enjoy "power from on high," to enable you to think clearly, to live holily, to act bravely, and to die calmly, in the faith of our blessed Lord! It is an auspicious circumstance, that the next Lord's Day, your first Sabbath after graduation, is Whitsuntide. May it bring you a Pentecostal equipment! Then go, as did that small class of theological students, whose Teacher was the Nazarene, to preach the gospel, to organize the Church, to comfort the saints, to endure, to suffer, and to die; that, with them, you may live, and reign, and rejoice forever in the immediate presence of their Teacher, who is our Saviour, Intercessor, Lord and King.

"Ambassadors on Behalf of Christ"

"Ambassadors on Behalf of Christ"

THREE questions arise, as a student enters upon the active work of the Christian ministry. For there is a desire to know what sort of a man he should be, what sort of a message he should proclaim, and what sort of a dependence he should enjoy; or, in other words, consideration is given to character and conduct, to doctrine and speech, and to confidence and hope.

The Christian minister is to be a man among men, with his feet upon the earth, and his hands outstretched toward human sin and misery. His service is not angelic, and Gabriel is not his chief. Violence and pain and sorrow are the occasions of his activity. If these were not realities, he would not be a demand. But so long as these are present in the life of the world, so long will there be a call for the Christian minister.

As a man among men, the Christian minister is a representative. He is not engaged in his own work, nor is he seeking to promote his own interests. Behind him, and above him, there is an authority, whose commands he is to obey, and whose support he is to claim. That authority is visible. It proceeds

from the Infinite Ruler of the Universe, who is "the living and true God." He is pleased to use men as His representatives, and to accomplish His purposes through their instrumentality.

With a delicate touch of humor, the Apostle Paul, when he was a prisoner of the Pretorian Guard, informed the Christians of Ephesus that he was an ambassador. At that time, the Rome of the Cæsars was a city of ambassadors. They were present from all parts of the world, and were living in great luxury. It was their ambition to impress the Romans with the wealth and power of the monarchs, who had sent them to the Imperial City. Their persons were sacred. Especial privileges were theirs. An indignity, or an insult, offered to one of them would be resented instantly, and might provoke a war. Alexander the Great had destroyed Tyre, because his ambassador had been abused; and the Roman Laws declared that if any one should assault the ambassadors of an enemy, he should be adjudged guilty of a breach of International Law.

Under such conditions, and with these ambassadorial surroundings, St. Paul wrote to his friends, that he was "an ambassador in bonds." He must have smiled, as he did so. "His own hired dwelling" was not palatial,

and the Emperor had disregarded the Law of Nations in his treatment of this distinguished representative, who was then in chains. Yet the Apostle was faithful to his King, and he never failed to confess that the promise of support had been fulfilled in every emergency of his life. For, at another time, when he was at liberty, he had made a similar announcement; and the Church of Corinth had understood his declaration, that he was "an ambassador on behalf of Christ."

That declaration is the distinction of the Christian ministry. A man can ask for no higher rank, can wish for no grander service, can look for no more secure dependence. To be "an ambassador on behalf of Christ" is to enjoy a privilege that is not granted to sinless angels. Yet that privilege is ours; and it must seem especially great and attractive to students, who have, long time, been preparing for the service, which it presents.

"Give me a thought to live by," was the exclamation of a German, who realized that thought is essential to life. Life, without thought, is aimless. Reuben-like, it is as unstable as water, and cannot excel. Life, with a base thought, is "earthly, sensual, devilish." While life, with a noble thought, is heroic and sublime. Find out what a man's thought is, and you will know the man.

Perhaps, in the declaration of the Apostle, "a thought to live by" may be found, that will answer the three questions already raised.

For,

First:—As "an ambassador on behalf of Christ," the Christian minister is to represent the King and the Kingdom of Heaven, and thus he may know what sort of a man he should be. The King of Heaven is our adorable Lord and Saviour, Jesus Christ, and the Kingdom of Heaven is His dominion. Aforetime, under the old economy, the dominion was more frequently called a Kingdom, than, in later years, under the gospel, where it is usually termed the Church. By and by, in the glorious consummation, it will be "the holy city, Jerusalem." But whether as Kingdom, or Church, or City, the dominion is essentially the same, having the same authority, the same purpose, and the same triumph. There is a prevalent error that disparages the Church and exalts the Kingdom, suggesting that the Church is for the Kingdom, and that the Kingdom is more humane, more sympathetic and more practical than the Church. The error is the mistake of contrasting the real Church with the ideal Kingdom, or the Church as it is with the Kingdom as it should be. The contrast is not fair. The ideal and the real can never be contrasted to the advantage of the real. Let any man contrast his

real self with his ideal self. The real inevitably suffers, when thus confronted with the ideal. The Church as it is, has become worldly, selfish, proud and oppressive. But this Church is not the ideal Church, which is the Bride of our blessed Lord, or the Body, of which He is the Head. The ideal Church—and some day the ideal Church will be the real Church—is just as pure, just as considerate, just as efficient as the Kingdom is, or ever can be. They are one; the Church and the Kingdom. For whatever may be said of the Church may be said of the Kingdom, and whatever may be said of the Kingdom may be said of the Church. Let us not engage in this disparagement of the Church, which as the Body of Christ has hands to rescue the perishing, and eyes to look tenderly upon distress, and ears to catch the faintest whisper of entreaty, and lips to proclaim, through all the earth and unto every creature, that the God and Father of us all is merciful and gracious, and feet to run swiftly as the messenger of salvation! Let us make the Church efficient, in delivering the world from the curse of sin; and we shall hear no more of the superiority of the Kingdom and the inferiority of the Church.

The representative activity of a Christian minister is in, and through, the Church. His

character and conduct must, therefore, harmonize with his commission. Republics, like our own, do not send their ambassadors to imitate the ambassadors of European monarchies. Republican simplicity is commendable in the ambassadors of a republic. Benjamin Franklin at the luxurious French court was an American citizen in his dress, his equipage, and his mode of living. As such, he reflected honor upon the Continental Congress, whose representative he was.

The Christian minister must always be a Christian man. The emphasis is upon the adjective rather than upon the noun. The virtues and graces, which are evident in Jesus Christ, should appear in him. It is not a difficult thing to be a minister. A black coat and a white cravat are the outfit of the tailor and the haberdasher, while Reverend before the name is the distinction that follows the approval of a presbytery. Thus equipped, the minister steps forth to speak oraculary upon every theme, and to enjoy the flattery that is poured into his ears by the weak souls whom he captivates by his speech. Any one can become a minister. The doors into the profession are wide open. Every applicant is sure to find a welcome at some door.

But to be a Christian minister, "a man in Christ," a man who sees the world as Christ

saw it, a man, who loves men as Christ loved them, a man, who is ready to touch the leper, as Christ was, a man who is superior to environment, a man, who is ready for service anywhere, but who cannot live if he cannot serve somewhere, to be a Christian minister, to live in these United States as Christ lived in Capernaum, in Bethany, and in Jerusalem, to be strong and yet gentle, to be courageous and yet sympathetic, to commune with God and yet to play with children, to be holy and yet to live among sinners, to stand between poverty and oppression, to make the world sweeter, purer, richer in faith and hope and love, to fulfill a Christian ministry—why that is the grandest use of life that can be suggested.

Knowing Christ and making Christ his ideal, the Christian minister will not err. That distinctive quality that we call Christlikeness should be the characteristic of ambassadors. They are not to be ambitious of fame, of wealth, of honors, or of power. But they are to seek to be holy. This is the distinction of these ambassadors—holiness. "A holy man of God, which passeth by us continually," was the tribute that was paid to a Hebrew minister by a woman of Shunem. Elisha was a faithful ambassador of his King and kingdom; and, in character and conduct, he was a man of God.

My own revered and beloved teacher, the aged Thomas H. Skinner, was an accomplished rhetorician, a keen theologian, a ripe scholar, and an eloquent preacher. Fifty years ago, when he was in the prime of his life, he stood in the front rank of the profession. But his name is mentioned, to-day, in view of his consecration to the service of our Lord and Saviour, Jesus Christ; and his saintly life is to our American Church just what the memory of Thomas Wilson, the Bishop of Sodor and Man, is to the Church of England, a priceless treasure.

The answer to our first question is evident, and it is this: The Christian minister as "an ambassador on behalf of Christ," must be a Christlike man.

> "O happy man! There is no man like thee!
> Worn out in service of humanity!
> Still working on thro' all thy failing years,
> And dead at last, 'mid universal tears!
> Thy name a fragrance in the speaker's breath,
> And thy divine example life in death."

Second:—As "an ambassador on behalf of Christ," the Christian minister is to speak for the King of Kings, and then he may know what his doctrine and speech should be. Doctrine is responsible for speech, and for conduct, too. "As he reasoneth within himself,

so is he," is Old Testament, while "out of the abundance of the heart, the mouth speaketh," is New. Matthew Arnold has insisted that conduct is three-fourths of life. But conduct, he understood as we do, is an expression, and an expression of belief. To believe a lie is to live a lie. Even sincerity does not relieve the situation. Just because belief is sincere, it is a power for evil in the world. Saul of Tarsus was sincere in believing that Christianity was a blasphemous, revolutionary heresy that should be suppressed. That was his belief; and the man and the career that matched the belief are presented in the Acts of the Apostles, where it is written, that, "Saul, yet breathing threatening and slaughter against the disciples of the Lord." Another belief, held sincerely, too, introduced "such a one as Paul the aged, and now a prisoner also of Christ Jesus."

Ambassadors are expected to deliver the messages, or instructions, of the authority that sends them. His representative attitude must determine the teaching and preaching of a Christian minister. Men in the ministry sometimes forget this. The Christian ministry is the ministry of, and for, Jesus Christ. He has no audible voice, except the voice of discipleship. The great commission was a command to preach the gospel. When the pulpit is degenerating, and when religion has

become formalism, then there is satisfaction with themes that are selected from current novels and the sensations of the day. But when the pulpit is awake to its responsibility, and when religion is spirituality, then "Jesus Christ, and Him crucified," is the imperative demand. This supreme doctrine of the cross has relations to all life, and to life in its many phases. The Christian minister is not limited by being distinctively and emphatically Christian. The attractive power of the cross is a magnetism, that can draw every interest into holy relations.

One of the most progressive of sociological writers tells us that the new social order must be dominated by the sacrifice of Christ.

This may seem a commonplace, so often has the statement been made. But it needs repetition. The temptation to draw the multitude to the house of God by attractive sensationalism is in the path of every one of us. More than thirty years ago, a shrewd observer of men and events, in addressing an evangelist, said: "You are a minister of Christ, and, as such, an ambassador from God to men. You are not a lecturer on any science, even that of Theology. You are not a cultured orator for the entertainment of crowded assemblies. But you are God's ambassador to His rebellious subjects."

Earthly ambassadors have not only their formal, written instructions, but they carry with them also verbal hints and suggestions from the authority that sends them. Not so with you as the ambassador of God. The embassy you execute is the embassy of the Bible. Your written instructions are the Bible, the whole Bible, and nothing but the Bible. There is no supplement of Catholic tradition; no reserved privilege and discretion of reason; but only this written word, the wisdom of God and the power of God, to the salvation of every believing soul.

It is not expected that the ambassador of Great Britain to the French Republic shall represent or advocate Republicanism. He is the ambassador of a monarchy, and his instructions are given by the Foreign Office of the English Queen. Li Hung Chang was China's ambassador to effect a peace with Japan, and he would have received universal condemnation, if he should have failed to prove his loyalty to the Chinese Emperor and nation.

We wonder that Christian ministers ever become unmindful of their ambassadorial character. Yet they do; and, in the pulpit, they neglect the glorious gospel for the discussion of scientific propositions, or the elaboration of ethical theories. I can well

remember a service on the Atlantic Coast, where, within a splendid, historic sanctuary, whose magnificent appointments of worship would have startled the Puritans who founded the church, a pastor discoursed learnedly upon theories of light, and gave to his waiting, needy congregation only a hint as to the preëminence of "the Light of the World," and not a word as to the way out of their darkness into that "marvellous Light"; and I remember another service, on the Pacific Coast, where, after a very entertaining lecture on the Yosemite Valley, the announcement was made that the Lord's Supper would be administered, and the invitation was given to all present to unite in that most impressive and solemn ordinance. "My brethren, these things ought not so to be." As "ambassadors on behalf of Christ," we are bound to preach the gospel first, last and always. It is questionable if we have any right to introduce other themes into the Christian sanctuary on the Lord's Day. We are privileged men. Our fellow-Christians, whose servants we are for Jesus' sake, have given us position and influence among them, in order that we may instruct them, and others, in the gospel. They do not ask us to lead their politics, nor to attend their legislatures, nor to solve their questions in economics or natural history. There are men

among us, who are more than we can be in such matters. Our charge is the gospel, whose proper interpretation will surely affect, elevate, and purify every human interest.

Therefore, we must be students of the Bible, and we must be familiar with its doctrines. Doctrines are facts. Unless we are acquainted with the doctrines, or great facts of Christianity, how can we be "ambassadors on behalf of Christ"? How could a man represent the United States at the Court of St. James if he had never studied the constitution of the United States? The ambassador studies the constitution and laws of his country, and they enter into his thought and personality, so that he is identified with his country. He has the genius of his country. It is not necessary that he should parade the constitution and laws, no more is it necessary that the "ambassador on behalf of Christ" should make a display of his theology. But he will be a poor, a contemptible ambassador, if he is ignorant of theology, and is not ready to give a reason concerning the hope that he cherishes. "Know Theology, Preach Religion," is a crisp statement of duty.

The answer to our second question is at hand, and it is this; the Christian minister as "an ambassador on behalf of Christ" must preach the gospel.

> "For God has other words for other worlds,
> But for this world, the Word of God is Christ;
> And when we come to die, we shall not find
> The day has been too long for any of us,
> To have fulfilled the perfect law of Christ."

Third:—As an "ambassador on behalf of Christ," the Christian minister may depend upon infinite resources, and may look for a glorious reward, and thus he may know what his courage and hope should be. An ambassador has the strength of his government. He may be a puny man, who could not wrestle with a schoolboy, and yet he may stand undaunted in the presence of the Czar of Russia, because he has ironclads and armies and a great nation behind him. A friend told me that he was in the city of Beyrout, just after the Franco-German War, when the Crown Prince Frederick of Germany came ashore from the Mediterranean Fleet. My friend said that the noble German bore himself with the proud consciousness of victory and a consolidated empire. That is the ambassador's privilege. A strong government can send out dignified, influential ambassadors, while the ambassadors of a third-rate government are painfully conscious that they can only strut and pose upon the diplomatic stage.

Who, and what, are behind the Christian minister? The answer comes ringing down

the centuries: "All authority hath been given unto Me in heaven, and on earth. Go ye, therefore." "And lo, I am with you alway, even unto the end of the world." Omnipotence speaks. The Son of God is heard. We are His representatives.

The promise of divine aid can be trusted. Our Lord will be true to His word. He will never leave, nor forsake His ambassadors. They have a right to be courageous, because He is with them. This has been the martyr's dependence; and it has never failed. St. Paul himself is in evidence. His is a noble figure, wherever he appears in the Apostolic journeys. What a contrast is that which is witnessed in the Roman palace of Cesarea, when Agrippa and Bernice and Festus, with the chief captains and the principal men of the city, are assembled to hear the defen e of a solitary Jew, who is held as a prisoner! That Jew is under suspicion. He has nothing to commend him except his sincerity. He has been led in from the guardhouse, where his companions have been coarse, common soldiers. Yet, in the consciousness of Christian manhood and in the strength of his relation to his invisible Lord and Master, St. Paul says to Agrippa, the king: "I would to God that not thou only, but also all that hear me this day, might become such as I am, except these bonds."

That certainly is a noble attitude. Who can fail to estimate St. Paul, the lonely Jew, as a stronger, braver, more heroic man than Agrippa, the king, with all his pretentious surroundings, or than Festus, the governor, with the Roman legions at his command?

Or take the last view that we have of the Great Apostle, when he is writing from a cold, damp cell in Rome, and assuring his beloved Timothy that he had been called to the bar of Cæsar, and that not a friend was there to give him cheer. Then how finely he adds: "But the Lord stood by me, and strengthened me, and I was delivered out of the mouth of the lion."

What was done for a notable ambassador will be done for every one of us. We, too, are ambassadors, and the service is the same. This is our hope. With the sword of the executioner in view, the crown of righteousness is also visible; with the light and momentary affliction in one scale, there is the far more exceeding and eternal weight of glory in the other. The ambassador is to return. The Earl of Beaconsfield was the proudest man in England, when he returned from Berlin to report to his sovereign that he had brought "peace with honor." What has the "ambassador on behalf of Christ" to take with him, as he goes to meet his Lord? "They that turn

many to righteousness shall shine as the stars, forever and ever." That is one thing. "Blessed are the peace-makers." That is another. The extension and the establishment of the kingdom. That is a third. The welcome is assured. The "well done" will be heard.

As they go forth to service, ambassadors are permitted to have a personal audience with the Ruler, whom they are to represent, that instructions may be given, and that acquaintance may be formed. In like manner, at the home-coming, it is to the Ruler that they report their fidelity, that they may hear the words of approval that are richly prized.

The Christian minister, Christ's ambassador, has a similar privilege. From the presence of the King, our adorable Redeemer, he goes out upon his embassy, carrying in his heart the message from the sacred lips divine, and the sweet assurance of sustaining sympathy and grace that ever accompanies a command to toil; to endure, and to suffer in the cause of Christ; and in the presence of the King, our blessed Master, Jesus Christ, he renders an account of his life-work, here on the earth, receiving that priceless recompense, which means the right hand, the mansion, the crown, and everlasting felicity with saints, with angels, and with God.

Now we have the answer to our third ques-

tion, and it is this; the Christian minister, as "an ambassador on behalf of Christ," has God for his dependence, his hope and his joy.

> "Champion of Jesus! on that breast
> From whence thy fervor flowed,
> Thou hast obtained eternal rest,
> The bosom of thy God."

To you, Beloved Brethren of the Graduating Class, this ambassadorial service is most attractive. Years of self-sacrifice and patient study are represented in your present equipment. You have believed that God called you to be "ambassadors on behalf of Christ," and your response to that call has been your fidelity in preparing for the service. Now you are ready, and the service is to begin. God only knows where and what it shall be. To some of you it may be a pleasant life among congenial peoples, who reverence your Lord and Master; and who will esteem you very highly in love for your work's sake; while to others of you, it may be hardship, suffering, reproach, and even martyrdom. We cannot know. Our ignorance is blessed. The future is safe with Him, whose you are. You are His ambassadors. Let that be your thought to live by. Match that thought with your activity, and you will not err. The retrospect will be bright, and the prospect will be brighter.

During your student days among us, you may have gone to Fort Hill Cemetery to visit the grave of that eminent statesman,[1] whose devotion to liberty secured for him a conspicuous position among the patriots of America. In the truest sense, he was an ambassador. Yet he was reproached and honored; he was abused and praised; he was assaulted with violence and he closed his life in peace. After an abundance of service, and with the laurels of a nation's gratitude upon his brow, there was selected, as the epitaph to be carved above his grave, the simple, grandly expressive declaration: "He was faithful."

On behalf of my associates, your instructors, who have labored, these years, to prepare you for service, I bid you go forth to the Christian ministry, as "ambassadors on behalf of Christ," expressing their hope and mine that when the service is over, and our Lord Jesus Christ calls you home, it may be said, there and here, of each one of you,

"He was faithful."

[1] William H. Seward.

Jesus Christ, and Him Crucified

Jesus Christ, and Him Crucified

THE great preachers of the church have been men who have known what to preach, and how to preach it. Matter and manner have been considered in their preaching; and matter has always held the first place. The matter of preaching is abundant. Truth is a treasury, whose contents are the thoughts of God. When God utters His thoughts, truth is accessible, even if it is unrecognized. The recognition, however, will come with the increase of knowledge. Science is constantly unlocking the vaults of the treasury; and religion is steadily advancing to clearer estimates of essential doctrines and vital principles.

The great preachers have understood that one great truth is enough for one man's life-work; and they have been great enough to be satisfied with the effective knowledge of one influential truth. That truth, firmly grasped and persistently used, has made the preaching of the preacher a hammer to break the fetters of the enslaved, a bugle to organize the struggle for liberty, a standard to lead the army of the Lord to peace and plenty, and a gentle presence to remind the sorrowful that they are

the sons and daughters of "the Father of mercies" and "God of all comfort."

Men of one idea form public opinion, and exercise authority after public opinion has been formed. They are not necessarily narrow men. Their breadth will depend upon the size of their idea, and there are ideas, and many of them, which take hold of every human interest, as they reach from the depths of hell to those sublime heights, where God Almighty sits enthroned.

The preacher will manifest wisdom in his selection of the truth, which he is to make his own. When that truth, if it is a great truth, becomes his, he can preach it with power; and his hearers will believe that a man of God is before them, and that he has a message, which they must hear, and heed.

But what shall the great truth be? From among the great truths, which one shall be selected? How can a young man be guided in his choice? Perhaps the experience of an eminent, and a very successful preacher may prove instructive. He was once on a journey, when he reached the principal university city of Europe, where he was a stranger. The leading men of the city were not in sympathy with his views of truth: and yet they were men, whose opinions were eagerly sought, and whose fame had gone out through all the

earth. They invited him to preach and he consented. Impressed as he evidently was with the intellectual character of his audience, the preacher selected a somewhat abstruse and philosophical theme, which he treated in a somewhat philosophical manner. He was heard with curious attention, which presently gave way to laughter and ridicule. The philosophers and scholars of the university city were not impressed by what he said; and he left them, with the painful consciousness that his preaching had not been a success.

As he resumed his journey, he had time to think, before he reached another city, which was a busy centre of commercial activity, where two continents met to interchange ideas and commodities. When he entered that city, his decision was formed. He had selected the greatest truth of the gospel, which he began, at once, to preach. He was heard with anxiety and conviction, as preachers, who have preached that truth, always have been heard. There was resistance and persecution, it is true, but there were many converts, and many splendid exhibitions of heroism, and there was a noble church, and a magnificent influence going out into that luxurious profligate city. The selection of the preacher was commended by the results, and ever after, he held to the truth of "Jesus Christ and Him crucified."

I need not mention the preacher's name, even when I say that, to us, audiences will be more Corinthian than Athenian. Our life-work will take us to Corinth more often than to Athens. Yet even in Athens, the truth that was grandly effective in Corinth will prove that it is "the power of God, and the wisdom of God." Therefore, with all the emphasis that belongs to this supreme hour, in the lives of many here present, I would urge you, my brethren of the graduating class, to choose "Jesus Christ, and Him crucified," as the matter of your preaching. It is a glorious truth. If you are faithful to it, you cannot fail. It is just what you are commanded to preach, and it is just what you will be tempted not to preach. But do not yield to temptation. Be loyal to the truth. Honor your commission. Appreciate its comprehensiveness. Dare to be men of one idea, and let that idea be "Jesus Christ and Him crucified."

First:—This truth addresses the world practically. The world's attention is held by it, as by no other truth. It is the one truth that the world must accept, if the world is ever to be saved. There is no human interest that this truth cannot effect, and that it has not affected. It reaches individuals, and they become new men in Christ. It touches families, and home-life, so sacred and so blessed, takes the place

of house-life, so common, and so often corrupt. It enters into states and nations, and the Christian commonwealth, with schools, colleges, libraries, museums, churches, hospitals, asylums, and a noble citizenship, is the response. Its method is as scientific, as it is efficient. The tree is made good, with the expectation that the fruit will then be good. The issues of life are traced to the heart, and the endeavor is to produce a beneficial change of heart. The renewed man will make his own appropriate environment. Oranges on Christmas trees do not lead us to look for an orange crop in a hemlock forest. If there are to be "new heavens and a new earth, wherein dwelleth righteousness," there must be a multitude of righteous men and women. The preacher's work is to promote righteousness; and Jesus Christ, and Him crucified, is the truth of all truths that makes for righteousness. Professor Shedd, whose promise as a theologian was first recognized by Auburn Seminary, has said, that "When the ministry sink all other themes in the one theme of the cross, they see the soul of man born into the kingdom of God; and then, as an inevitable consequence, with which they had little to do directly, but which is taken care of by the providence of God, and the laws by which He administers His government in the earth, they

also see arts, sciences, trade, commerce, and political prosperity following in of themselves." A popular writer of the day, the author of "Beside the Bonnie Brier Bush," remarks in one of his sermons that "Theology has many departments, but the most fruitful and effectual is that which expounds the death of Jesus. . . . The Church of Christ has made her home beneath the shadow of the cross."

This is just as the Master said. From His lips came the declaration; "and I, if I be lifted up from the earth, will draw all men unto Myself." His cross has an irresistible magnetism. Missionaries among savage peoples have used its attractive power to draw the heathens away from their degrading, superstitious rites, and to interest them in Christian modes of living. It has been the inspiration of self-sacrifice. The church, whose membership have realized that "one died for all," has been the church, whose zeal for missions has been conspicuous. The success of the English Universities' Mission, which has been a splendid exhibition of consecrated talent, was due to the appeals which reached the students of Oxford and Cambridge from the cross of Jesus. Less attention was given to the needs of Africa and Asia, than to the sufferings and death of our blessed Lord. Count Zinzendorf, the Moravian, whose ministry was

apostolic in its devotion, kept ever in his chamber a crucifix, which had beneath it the words: "All this for thee, how much for me?" We believe, and we are justified in our belief, that the use of the crucifix promotes superstition. Let us not, however, in our rejection of a visible symbol, lose sight of the great truth, that before our "eyes Jesus Christ is openly set forth, crucified."

This consciousness of a crucified Saviour is the only adequate explanation of Chalmer's career in the Wynds of Glasgow, and of Guthrie's work for the poor of Edinburgh. Spurgeon held the confidence and affection of the English middle class for thirty years, as he preached the vicarious atonement in every sermon. Liddon at St. Paul's Cathedral was confessedly the grandest preacher in the Established Church, and the crucified Christ was freely offered by him, as the only hope of a lost world. Henry Ward Beecher's most effective sermons were those which he preached in middle life, when the cross of Calvary had especial prominence in Plymouth Church. His later sermons on Evolution did not add to his reputation as a preacher; and did not add to the Church "those that were being saved." The great revivalists, like Whitefield, the Westleys and Finney, found their success, as winners of souls, in pungent appeals to the

conscience, and in earnest invitations to the bleeding Lamb of God. Perhaps at the present time,[1] the preaching power of Dwight L. Moody is superior to that of any other man; and every one knows that he preaches the precious blood of Christ as the only redemption.

Is not this evident? If so, why is it that we do not hear more of "Jesus Christ, and Him crucified"? What means the Salvation Army, with its crude, boisterous methods, and its conversions by the hundreds every year, if the prominence, thus given to the cross, is not at once a rebuke and an exhortation to the Church. The Salvation Army succeeds where the Church fails, because the truth that pledges success is in the speaking and in the songs. Let the Church go and do likewise, and there would be no need of a Salvation Army.

Charles Dickens was certainly a keen observer. He knew men and he understood the forces that affect men. Writing in one of his shorter articles on "Two views of a Cheap Theatre," he contrasts the impressions made by the play of Saturday night with the impressions made by the preaching of Sunday night. The Sunday night congregation crowded the large audience room, and the sermon was given by a plain, unlettered preacher.

[1] 1896.

"And it was a most significant and encouraging circumstance," says Mr. Dickens, "that whenever the preacher described anything which Christ had done, the array of faces before him was very much more earnest, and very much more expressive of emotion than at any other time."

The world is waiting for the coming of "the Desire of all nations." He must come to the world, if He is to prove a blessing, as of old He came to His disciples, saying, "Peace be unto you," and instantly showing His hands and His sides. That is what the world needs, peace, but peace which comes with the vision of the nail-prints and the riven side. Do we believe this? Then let us go forth to make full proof of our ministry.

Second:—This truth yields its contents satisfactorily. Every great truth must submit to analysis, and the analysis will discover the contents of the truth. These may be traced as the long roots and tendrils of a giant oak may be. Great truths are composite, and this great truth is especially so. As we announce it, it is a simple familiar statement—Jesus Christ was upon earth, about one thousand eight hundred years ago, and He was crucified. No man of any intelligence will deny that statement. It is sustained by the facts of history. We cannot help believing it. The Jews be-

lieve it. The critics believe it. The infidels believe it. Jesus Christ was born during the reign of Herod the Great, and He was put to death when Pontius Pilate was the Procurator of Judea.

Now, when we have said that, and it is easy to say it, we are ready to ask, who was Jesus Christ, and why was He crucified, and how does His crucifixion concern us? To answer those questions we should go to the "place that is called Calvary," where the three crosses stand in "the midday midnight." There we can look into the face of the Son of Mary, and can properly estimate the significance of His sufferings and death. Yet in that supreme hour, He recognizes the sacred relation of Son and Mother. The motherhood is genuine. The humanity is not a pretence. For three and thirty years, He has been "like unto His brethren." The weakness of infancy, the development of youth, the strength of manhood have been His. He has known hunger, thirst, weariness, grief and pain, as other men have. He has touched life with a brother's hand. Every human interest is addressed by Him. The man, Christ Jesus, is as true a man, as any one of us. To this article of our faith, we hold with confidence. Whatever else we may say, we shall affirm that Jesus Christ is the man of Nazareth. And so, there opens to our

view a prospect, that is as broad as human need and expectation. The Incarnation gives us the perfect life, with which we may go anywhere, to urge any people to find that which is best in resemblance to Him. Pontius Pilate was right, when he introduced Him, with the memorable "Ecco Homo." For He is "the man," and with Him to preach, there is no limitation of theme.

But He is more than a man. The Son of Mary is the Son of God. From the cross, it is not difficult to look to the manger; but what evidences of divinity are there between Bethlehem and Calvary, and what convincing evidences are soon to present themselves in the garden of the Arimathean! Jesus Christ—we affirm it unhesitatingly—cannot be kept upon the plane of humanity. He is more than man, more than angel, more than archangel. For we believe, as the creed of Nicea (325 A. D.) has it, that He is "very God of very God." God and man equal Jesus Christ. And so, if He addresses the world through His humanity, who shall tell us whither He looks, since He is divine? What is His authority? What is His influence? And why is He here, covered with blood and crowned with thorns? Surely, there is no limitation of theme, when Deity Incarnate is our Lord and Saviour, Jesus Christ.

Now the mind is throbbing with eager, anx-

ious questions, which demand a reply. What does this tragedy mean? Is this martyrdom? Yes, and more! Is this love's consummate expression? Yes, and more! Is this God's endeavor to melt impenitence by the genial warmth of His Son's voluntary sacrifice? Yes, and more! What is that "more"? There are present, and evident too, martyrdom, love, persuasiveness and something more? What is that? Satisfaction, propitiation, atonement. "Jesus Christ, and Him crucified," as my dear friend, Dr. William M. Taylor, once said, "so satisfied the claims of the divine law, and magnified the honor of the divine justice, that on the ground of that propitiation, God could be, at once, merciful and just in the pardoning of sin." This is a cardinal truth of the gospel. A vicarious atonement is essential to the validity of the Christian scheme. "Christ died for our sins, according to the Scriptures." "Whom God hath set forth to be a propitiation, through faith by His blood, to shew His righteousness, that He might Himself be just, and the justification of Him that hath faith in Jesus."

Writing of his predecessor in the See of Durham, Bishop Lightfoot remarks that Joseph Butler "expressed it as an awful thing to appear before the moral Governor of the World." The great Bishop was then in the last solemn hours of life, with the consciousness that he

must soon stand in the presence of the heart-searching God, whose righteousness had been his study for many years. Hearing the exclamation, Dr. Foster, the chaplain, who was at the bedside, "spoke to him of the blood which cleanseth from all sin." "Ah! this is comfortable," was the response of the dying prelate; and with those words upon his lips, he gave up his soul to God. "The sequence," adds Bishop Lightfoot, "is a necessary sequence. He only has access to the Eternal Love, who has stood face to face with the Eternal Righteousness. He only who has learned to feel the awe will be taught to know the grace. The righteous Judge, the moral Governor of the world, is a loving Father also. This is the central lesson of Christianity." And here, too, there is no limitation of theme.

Third:—This truth anticipates acceptance confidently. Why is there confidence? Simply because this truth is adapted to the needs of all men, and because it has the promise of God's blessing. Without the blessing of God, the Holy Spirit, who alone can apply truth to the hearts and consciences of those who hear, the preacher will preach in vain. It is true that he may be as "a very lovely song of one that hath a pleasant voice, and can play well on an instrument," that he may enjoy the favor of the crowd, whose ears are tickled by his

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witticisms, his epigrams, and his jokes, that he may hold the attention of thoughtful men, who are charmed by his eloquence. But if that is all that he cares for, he has mistaken his calling. The concert hall is the place for him, or the lecture platform, not the pulpit of a Christian church. In the pulpit, the aim must be, to lead men to new and holy lives; and that result can only be attained, as the Spirit of God is present and active. There is no promise that he will bless, with converting, sanctifying power, the pleasantries of the pulpit, or the scientific dissertations of the pulpit, or the rhetorical essays of the pulpit, as there is that he will make the preaching of "Jesus Christ, and Him crucified," effective unto salvation. Pentecostal revivals are not known until the cross has been placed on Calvary, and the stone has been rolled away from the door of the sepulchre. We must be true to God, if we expect His blessing. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." That is Old Testament. "I planted, Apollos watered, but God gave the increase." That is New Testament. And the two Testaments agree. I am an optimist, and yet I look, with anxiety, upon the tendencies of the times, which are leading us away from the cross. Consult the journals of any large city on a Saturday morning, and you

will realize how far from the cross of an atoning sacrifice are many of the subjects that are to receive consideration on the Lord's day. Go to the sanctuary on the Lord's day, and you may listen not once, nor twice, but many times, it may be, before you will hear what an anxious sinner should hear continually, and that is that the death of Jesus is the life of the world. What wonder is it, that pure religion and undefiled languishes! What wonder is it that colossal debts are crushing the life out of all missionary activity? Oh! for a revival of *Christian* preaching! Oh! for a dependence upon the bleeding heart of a Sinless Victim! Oh! for a ministry whose service is always shadowed by the Cross of Calvary!

From the first day until now, a vicarious atonement has been the teaching of Auburn Seminary, and I trust that the day will never dawn upon this venerable and beloved institution, which shall witness a disregard of this fundamental truth. Let us magnify the law and justice of our God! Let us proclaim His eternal love! Let us, in Jesus Christ crucified, present law, justice and love, as the substantial hope of a lost world.

In the House of the Interpreter, Bunyan's pilgrim saw the portrait of a very grave person, whose eyes were lifted up to heaven, whose hand held a copy of the Holy Scrip-

tures, whose lips were impressed with the word of truth, whose back was turned to the world and over whose head there was a golden crown. The portrait, as he learned by inquiry of the Interpreter, was the portrait of the man whom the Lord of the Celestial City had appointed to be the guide of Pilgrims.

Such a guide, and of Pilgrims, are you to become, dear brethren, from this hour. Of this we have been mindful during the years that you have been with us. We have striven to make you wise, patient and faithful. You have been considerate and appreciative. If we have misunderstood you at any time, and have grieved you, forgive us. You go forth with our sympathy, our love, and our prayers. We shall watch you and rejoice in you and with you. Our ministry for souls must be largely through you and others like you. If you are God's servants; then are we servants of servants; and all for Jesus' sake.

By and by—and it cannot be long—you and we will see "the head that once was crowned with thorns," and will feel the grasp of the pierced hand. Then, and forever after, it will be our joy—will it not?—that we can say, with St. Paul "Jesus Christ, and Him crucified," was the matter of our preaching, in the last sermon as in the first, and in all the rest.

Even now, methinks, I can see that the pierced hand is placing a crown upon the head of every one, thus faithful, and that the lips, once trembling in the agony of death, are opening to pronounce the welcome of the servants, who have done well.

"The Mind of Christ"—as Ministerial Equipment

"The Mind of Christ"—as Ministerial Equipment

THE world is waiting to hear what Jesus Christ has to say. Centuries have been numbered since His voice was last heard of by men. He disappeared in a cloud, as He was speaking to His disciples, who were careful to make a record of what He said and did. That record is in the New Testament. It is accessible, and it is intelligible. Any one may read for himself; and, under certain prescribed conditions, any one may understand what he reads. The record makes Jesus Christ a present and a permanent Benefactor; and the prescribed condition makes His character, speech and conduct a perpetual inspiration. Yet the world is still waiting to hear from Him. The problems of life are numerous and perplexing, and it is the prevalent belief that He can solve them. But how shall He do so, if His voice cannot be heard?

He must be represented. His disciples, and especially, among the disciples, the men who have been called to service in the Christian ministry, must speak for Him. Having become familiar with His thought and spirit, the Chris-

tian minister is expected to represent Jesus Christ, just as Peter and John once did in Jerusalem, when the elders, rulers and scribes, and even the High Priest of the Jews took knowledge of them that they had been with Jesus.

Of a city missionary, whose service is recent, the remark was often made, that, when he went from door to door on his visits, the people "felt as if Jesus Christ had been in the house."

> "His life grew fragrant with the inner soul,
> And weary folk, who passed him on the street,
> Saw Christ's love beam from out the wistful eyes,
> And had new confidence in God and man."

Such ministers, and there are many of them, possess "the mind of Christ," which is ministerial equipment. He who has that mind is a Christian, and he who has not that mind is not a Christian; while he who has the least of that mind will be saved, "yet so as through fire," and he who has the most of that mind will render conspicuous service among his fellowmen, and will receive the crown of life from the hand of God.

No last words to beloved companions in sacred study can be more expressive of our hearts' desire and prayer to God for you all, than those of urgent entreaty to secure the

mind of Christ, as the equipment of your ministry.

What is "the mind of Christ"? An answer must be found in the New Testament. Jesus of Nazareth was what He was, because His mind was what it was. He Himself, in thought, in feeling, and in choice, was His mind. It is not possible to limit the familiar expression of St. Paul to the intellect, or to an intellectual process. No one can claim that he has the intellect of Christ, nor, for that matter, the intellect of any one else. Intellect is not transferable. Each individual has his own intellect, and he will have it forever; and the intellectual processes of each individual will be determined, in large measure, by the quality of the intellect. Aristotles and Newtons and Shakespeares must think great thoughts, because they have great intellects.

In the estimate of St. Paul, who is an inspired interpreter of Jesus Christ, "the mind of Christ" is comprehensive of every phase of the spiritual activity of the Master, intellectual, emotional and volitional, and all proceeding from the perfect harmony of His perfect nature.

Pure thought is blended with pure feeling, and is expressed in pure activity. The lamented Bishop Phillips Brooks once said, that "the great fact concerning the intellectual life

of Jesus is this; that, in Him, the intellect never works alone. You can never separate its workings from the complete operation of the whole nature. He never simply knows, but always loves and resolves, at the same time. Truth, which the mind discovers, becomes immediately the possession of the affections and the will."

The spiritual harmony of Jesus was due to His sinlessness. Sin produces discord everywhere. The processes of a sinless mind cannot fail to be more profound and discriminating than are those of a mind that is under the constraint of sin. The perfect eye sees with distinctness; and the perfect ear hears with accuracy. Jesus could not have written the closing verses of the seventh chapter of the Epistle to the Romans. His experience did not match that of the greatest thinker among his followers, who was constrained to confess: "To will is present with me, but to do that which is good is not. For the good which I would I do not, but the evil which I would not, that I practice." Such a confession is indicative of a spiritual conflict, of which Jesus knew nothing.

While we may not expect to become sinless, we may hope, by the grace of God, to gain the mastery of sin; so that our minds shall no longer be under its dominion. That will be

an important step toward securing "the mind of Christ."

The sinlessness of Jesus was associated with His dependence upon the Father. God was in all His thoughts. He knew, because He did, the will of Him who sent Him. He was alone, and yet, save for the dark hours on the cross, He was never alone, because the Father was with Him. He was superior to His environment, as any one of us may be, who carries in his breast the consciousness of God. The natural man knows nothing of this, as the spiritual man does, who enters new worlds, under divine leadership. The horizon is unlimited. The outlook is God's. One may look upon every interest, as God does. He may behold, not alone the firmament, with its countless stars; he may see not alone the celestial city, with its open gates, and its crowded streets; he may rejoice, not alone in the beatific vision and the smile of God; but he must be observant, as God is, of the distress and misery and shame of life upon the earth, while he responds, as the Son of God did, who "emptied Himself, taking the form of a servant, being made in the likeness of men . . . becoming obedient, even unto death, yea, the death of the cross."

Thus "the mind of Christ" placed upon the map of history Bethlehem, Nazareth and Cal-

vary. The incarnation, the ministry and the atonement of Jesus Christ were manifestations of His mind. The Lamb was slain from the foundation of the world. Hence the gospel. Given the mind, and the three and thirty years in Judea and Galilee are logical. The manger, the carpenter shop and the cross are eternal realities in the mind of the Son of God, who makes them present blessings to a lost world.

"The mind of Christ" must be the measure of Christian character. This, after all, is the simplest form of definition; far more simple than assent to an ethical creed, of which so much has recently been said. For one may subscribe his assent to an ethical creed, and still go about with an unsurrendered life. But no one, until he has been born anew, can have "the mind of Christ"; and that new birth can only be experienced under the direct influence of the Holy Spirit. We often say of another, that he and we are like-minded, when we mean that we are thinking the same thoughts, and cherishing the same desires, and choosing the same things. The Holy Spirit, through the new birth, enables us to say: "I live, and yet no longer I, but Christ liveth in me." "Christ in you, the hope of glory." "Your life is hid with Christ in God."

Here we discover the especial value of the Word of God, inasmuch as Holy Scripture

acquaints us with "the mind of Christ," so that we are transformed into the same image from glory to glory. Study reports itself in character, and holy character is equipment for service in the Christian ministry.

Dean Swift of St. Patrick's Cathedral, Dublin, had genius, wit and learning, and Thomas Wilson, the Bishop of Sodor and Man had grace and Christlikeness. They were together at the University. Jonathan Swift lived in the full blaze of worldly applause, and disappeared, as he himself said, "Dying in a rage, like a poisoned rat in a hole." While Thomas Wilson, "after he had, in his own generation, served the counsel of God, fell on sleep," to be mourned and honored by the Church of England, as preëminently her "saintly preacher." But it has ever been so. The Christlike minister will ever do the Christlike work.

Theological discipline, in the professional school, has this end in view. The course of study is arranged with reference to "the mind of Christ." The aim of the course is to make "the mind of Christ" the mind of the student, so that the truth will appear as it appeared to Christ, so that sympathy for human need will be Christ's, so that the supreme desire of life will be to make men and women Christlike.

That was a singularly bright and suggestive

remark that the Italian artist, Donatello is said to have made to his master, Brunelleschi, who had surpassed him in carving a crucifix. Donatello had put his best work into the production of a crucifix, which Brunelleschi had received with the sharp criticism: "What you have done there is no Christ, but a peasant nailed to a cross." "To find fault," replied Donatello, "is easier than to do better."

Brunelleschi awaited his opportunity, and meanwhile prepared a crucifix. One morning, when it was finished, he placed it conspicuously in the atelier. Donatello came in with their breakfast; and at sight of the exquisite workmanship, he raised both his hands in amazement, and the breakfast was scattered over the floor. "How now are we to breakfast?" quietly asked Brunelleschi. "Pick up what you like," was the answer of Donatello, "I have had my breakfast. I see truly that you were made for Christs, and my art is fit for nothing more than peasants!" The remark of the Italian announces its application. How many of us, my brethren, are fit for Christs, and how many of us are satisfied, if we can make peasants? But we should not be satisfied with anything less than Christs. We are to serve in the ministry to make Christs out of fallen, human nature, and thus to make the world Christlike. Our service is

definite, and it is expected that we will respect the definiteness of the service. We are not civil engineers, and yet the success of our work will promote the industries that call for civil engineers. We are not politicians, and yet we cannot preach the gospel without affecting politics. We are not scientists, and yet science will flourish, wherever we are doing just what our Lord has sent us forth to do. We are simple preachers, whose duty it is to convince men of sin, and to lead them to "the Lamb of God, which taketh away the sin of the world." Let us be satisfied with our high and holy calling. There is enough to be done. We are to represent Jesus Christ, and the world wishes to hear from Him. We may be able to express His mind. Let that be our ambition. Gospel preachers are in demand. He, who knows the gospel, and who can preach it in an earnest, entertaining manner will have a hearing. At the top of the ladder there is always room. Speak then from the heart; and be sure that the heart is all Christ's.

Let us go forth now with the minister, who has "the mind of Christ" into that most sacred place, the study. Here is to be enjoyed a sweet and blessed fellowship with all that ennobles character and life. The best thoughts of the wisest and best men are the environ-

ment of the study, in the books that line the walls. The windows are opened toward Jerusalem. There is telephonic connection with the audience chamber of the King of Kings, who is the Father of the minister. For this humble man is an heir of God. Prayers ascend, and messages of love descend in the sacred Word, in kindly providences, in the personal ministrations of grace. Here a man is alone with God; and that is just where he wishes to be. The study becomes the seclusion of Moses at Horeb, or of Elijah in the cave of the Desert, or of Saul in Arabia, or of the Beloved Disciple on Patmos. Men who are to move their fellow-men must often be alone. Meditation precedes effective activity. The short, sharp, decisive Franco-German war had its explanation in Von Moltke's plan of campaign. The fire burned, while the Psalmist was musing. Even Jesus of Nazareth, who had not where to lay His head, converted the hillsides into a study after sleep had fallen upon the world. Whatever else you neglect, do not neglect the opportunities of communion in the study. If they are improved, you will come from them with a radiance upon your countenance, which will convince men that you have been with God.

Upon the wall of the study, to catch the eye of the minister, as he enters, the student's

promise is written: "If any man willeth to do His will, he shall know of the teaching." Obedience is the condition of knowledge. And another promise is, also, visible: "The Spirit of Truth will guide you into all the truth." Submission to the leadership of the Holy Spirit is the pledge of spiritual discernment. These are the promises to "the mind of Christ." They may be trusted. God has given them. "All the truth" is to be grasped by him, whose supreme desire it is to know the Incarnation of Truth, who is the Way, and the Truth, and the Life, who reveals the Father, and who reveals mankind as well, who comes from God, who solves the riddle of existence, who answers the questions of the soul, whose control is love, who takes the whole world in His pierced hands and presents it at the throne of Grace. "The mind of Christ" is expanding under these influences. The Redeemer of a Sacred Book and of a far-off land and age is becoming a present and a personal Reality. This man of study and of prayer is losing himself, that he may find himself completely in Christ. He is seeing with the eyes of Christ, and is hearing with Christ's ears. Large, generous considerations are his. He is an optimist, in spite of the wickedness that surrounds him. For he perceives that Christ Jesus announced the truth that every

human being needs for his best life, and that the household requires to convert it into a home, and that the community awaits to transform it into a brotherhood, and that commerce must respect if business is to be something better than greed, and that politics must honor if there is to be a clean administration of affairs, and that nations must coin into international currency, if Chinese walls are to be broken down, and plowshares are to outnumber swords. Jesus Christ has spoken, and His ministers—you and I—are to keep on speaking for Him, and as He did, until there shall be but one mind in all the world, and that mind His mind.

Let us leave the study, and let us go out upon the streets. Here there is the opportunity to preach a seven days' gospel. The minister has one day for the pulpit, and seven days for the streets; and the streets often contradict the pulpit. What manner of man should we find upon the streets? You know, as well as I, for the streets call for a man with "the mind of Christ." The streets know him. He is strong, yet gracious. He is brave, yet tender. He is sincere, yet gentle. "An holy man of God, who passes by us continually." The housewife of Shunem described the Christian minister, when she called attention to the Hebrew prophet. Bad men are

afraid of him, as King Herod was afraid of John the Baptist. Good men confide in him, as the Christians of Philippi confided in St. Paul. Little children love him, as they loved the children's Friend, who once said, "Suffer little children to come unto Me." Tender appeals reach him, as they were sent across the Jordan by the sisters of Lazarus; "Lord, behold he whom Thou lovest is sick." Bethany and Nain and Cana and Capernaum have place in the experience of a man, who crosses the threshold of a dwelling with "the mind of Christ."

It is related by Mr. Siddons, the husband of England's greatest actress, that upon one occasion, when his wife was engaged with the character of Lady Macbeth, he was alone in his library, late at night. Suddenly he heard footsteps on the stairs, and going to the door, he saw his wife, who had become possessed with the idea that she was Lady Macbeth. With a word from him, the spell was broken; and as she gained composure in his strong arms, Mrs. Siddons told him that she had become absorbed in her study, until she seemed herself to be the guilty queen. Then the horror of the realization caused her to flee from her lonely chamber, to seek relief anywhere.

Some such transformation is his, who,

studiously and prayerfully, resolves to possess "the mind of Christ." He will surely become Christlike; and the Christlikeness will not be a superficial veneering, but, like the growth of flower and fruit, the true expression of the inner life.

And now a word in regard to the pulpit. For to the minister, all roads lead to the pulpit. Eloquence may not mount the pulpit stairs. But eloquence is not a demand. Each generation has a few, only a few, eloquent preachers. There is something better. It is the speech of a man, through whom Jesus Christ speaks. "What would this babbler say?" was the sarcastic inquiry of cultured Athenians, when there stood before them a man, of whom the Corinthians said; "his bodily presence is weak, and his speech of no account." That man, if we may believe tradition, was a little Jew, who had none of the charms of oratory, yet he has "turned the world upside down," as he has been preaching "Jesus Christ, and Him crucified." We are of those who would read Jesus in the light of St. Paul, believing, as we do, that this inspired Apostle understood the mind of the Master, and that he is our safest leader in going back to Christ. For we very much fear, that, if we reject the leadership of St. Peter, St. Paul and St. John, we shall go back to a Christ, who may be the

Son of Mary, but who is not the Son of God, we shall make our way to Bethlehem and the manger, and shall hear no voice nor song of angels above the hills, we shall reach Golgotha to find there only the cross of a martyr instead of the cross of an atoning Saviour, whose blood is offered in the face of heaven for the sins of a lost world.

For pulpit service, I believe that we may be satisfied with St. Paul, as an example, and that as to theme, treatment and manner. He had the mind of Christ, and so he preached the eternal verities, whose two terms are the sinner and the Saviour. This is a standpoint that addresses every interest. The Holy Spirit waits upon, and blesses Pauline preaching. By it, converts are made and saints are edified. It solves the sociological problems, by force of the eleventh commandment, "that ye love one another, even as I have loved you." It makes the Church just what it should be, the body of Christ; and the body of Christ once went about doing good. The Church should be doing just what Jesus Christ did. Good men make good laws, and administer them, when made. Progess is recorded. The poor are considered, and the less favored have a chance. Men have not to die to know something of heaven. This earth has foretastes of heaven. Life is worth living.

"The whole world gives back the song
Which now the angels sing."

And all this is true, because plain, ordinary men have accepted the rarest privilege and dignity that mortals can enjoy, and have permitted "the mind of Christ," who is the adorable and ever-blessed Son of God, to become their mind.

Dear friends of the Graduating Class, this is our last word to you; and it is spoken from our hearts. May you have "the mind of Christ"! You need it. You may have it. Make it yours.

We shall never meet again as a company, until we meet before "the great white throne." From this hour, our paths diverge. God only knows what may be before each one of us; and because He knows, we are safe.

Very pleasant has our fellowship in the gospel been to us, your teachers. We shall miss you. You aroused our interest, when first we met. You have held our respect and confidence, as you have pursued your studies. You carry with you our love, because we know your hearts.

"God be with you, till we meet again;" in toil, to strengthen you; in temptation, to deliver you; in prosperity, to sanctify you; in sickness, to heal you; in sorrow, to comfort you; in death, to encourage you; in heaven, to crown you.

Watching For Souls—The Work of the Ministry

Watching For Souls—The Work of the Ministry

THE student of theology is projected into the Christian ministry. He does not grow into it. From the theological seminary to the pulpit, there is but one step: and that step is taken in response to the call of a church. The call becomes the warrant for active service. It locates an inexperienced young man over a parish, in which he will be expected to be a leader of thought, a superintendent of work, and an illustration of all the Christian graces. The parish may be as large, and as exacting, as any that he will ever serve. In it, he will be more independent than men of other professions can be at their work. He can select his own themes of discourse and plan his own courses of study. If he desires, he can turn night into day: and he is at liberty to consume his energies with midnight oil. Christian forbearance will tolerate a ministerial idler and trifler until patience ceases to be a virtue. The lawyer is under constraint of office hours; so is the physician; and the merchant; and the mechanic. But to an unusual degree, the minister is his own master; and the authority

thus exercised, is often weak, foolish and ruinous.

Thomas Chalmers began his ministry at Kilmany, a little town not far from the University of St. Andrews. As he was especially interested in mathematics, he made an engagement to lecture in the University and to devote the most of his time to the duties of his lectureship. He went over to St. Andrews on Monday and returned to Kilmany on Saturday; and he unhesitatingly declared that "after the satisfactory discharge of his parish duties, a minister may enjoy five days in the week of uninterrupted leisure for the prosecution of any science in which his tastes disposes him to engage." "I find you always busy," remarked a neighbor, "but come when I may, I never find you at your studies for the Sabbath." "Oh," replied young Chalmers, "an hour or two on the Saturday evening is quite enough for that." He could do as he pleased, and his pleasure was the neglect of sacred duties. For later in his life, he confessed that he had been guilty of "a heinous crime" in his treatment of the church at Kilmany.

Entering upon his work without experience, and left as he is to himself, the Christian minister should have a clear, definite conception of what his work is. It is distinct from other men's work, and yet it is strangely re-

lated to every human interest. If it is well done, it will sanctify, bless and adorn every interest that affects the lives of human beings. What is it? In what department of life is the Christian minister expected to serve?

I reply that the work of the Christian ministry is to watch for souls. "They watch on behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief; for this were unprofitable for you." This Scriptural statement meets the situation perfectly. The watching is intense. It strains the nerves, until sleep becomes an impossibility. Reference to the account that must by and by be rendered is a perpetual admonition. The prophet Ezekiel sounds a note of warning, when he addresses the watchmen of Israel, who fail in the discharge of duty, and the shepherds of Israel, who neglect the flocks. God is observant. In His sight, they are very guilty. For He expects that trusts will be faithfully administered, and that responsibility will be met with scrupulous fidelity. He honors men, when He appoints them as watchmen, and His severe displeasure is visited upon those who consult ease, safety, comfort and pleasure rather than the duties of the service to which they have been assigned.

That service, when the Christian ministry is mentioned, is to watch for souls. John Keble

—the poet-preacher of the English Church—accomplished his great life-work under the conviction that "the salvation of one soul is worth more than the framing of the magna charta of a thousand worlds." Many interests are ephemeral. They perish with the day. While the soul is immortal. It must live forever. And where? That is the question of destiny.

Society will respect and honor the man, who attends to his own business. The care of property is the lawyer's business. The care of health is the physician's business. The care of the soul is the minister's business. While He was in this world, Jesus Christ concentrated His attention and efforts upon this supreme interest. His example is eloquent. Christian ministers can afford to do as He did.

Clericalism in public affairs has written a history, which is the humiliating record of blunders, duplicity and oppression. Jesuitism is the name for it, whether Roman Catholic or Protestant. The Jesuits, as an order, have been driven out of half the countries of Europe—and why? Simply because they have departed from the original plan of Ignatius Loyola. It was in Paris—and the year was 1543—a young man of distinguished ancestry was a member of the University. Day by day, there met him a Spanish knight, who had been wounded in battle, and who, upon a couch of

suffering, had become a Christian. One question—only one—was upon his lips. He asked it at the close of every interview, and often at the beginning. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Always the same, that impressive question presently took such hold upon Francis Xavier, that he gave himself to the Society of Jesus, which Ignatius Loyola was then organizing, with the avowed purpose of preaching the gospel to save souls. What would the Society of Jesus have done for the world, if its members had been true to that avowed purpose? But soon, very soon, they became ambitious to meddle in politics, and thus they made Jesuitism the scandal of Christianity.

The ministry should be satisfied with a division of labor. No one man can do everything, and very few men can do many things, and do them all well. "The aristocracy of eminent ability," it has been said, "is not large, and never has been. How many Cromwells and Miltons may have died in their mother's arms, nobody knows. But the grown up Cromwells and Miltons have all been heard from." To put men and women on the right side for God and humanity is the grandest work that can be done in the interests of the family, the state, the nation and the world.

Nehemiah gave proof of his good, sound common sense, as well as of his consecration to duty, when he said; "I am doing a great work, so that I cannot come down." And yet, he was only building a stone wall. Singleness of aim, if the aim is the true one, will serve to keep a man from wasting time and energy. A man may have his recreations, as he should. The legend of St. John and the partridge is instructive. The bow must be unstrung, if its elasticity is to be preserved. "One thing I do," however, is Pauline; and St. Paul made his ministry tell upon life; both Jewish and Christian.

As a watchman, the Christian minister is God's representative. God is always watching for souls. That beautiful incident in the life of Jesus, which expressed His solicitude for the disciples, who were toiling in rowing when the wind was contrary, is indicative of God's watchfulness. He had gone to the mountain-side to be alone in prayer. The disciples were out upon the lake. A storm burst upon them. They were in peril of their lives. As He prayed, Jesus watched them. When they were ready to despair, He was present to speak safety and peace. Now we know that God is, as Jesus was. The manifested interest of Jesus upon a single occasion is the perpetual interest of God. He knows the value of a

soul. Bethlehem and Calvary—the Incarnation and the Crucifixion—are eloquent of divine sympathy and love, because the Son of God is there.

Thus Christian ministers stand behind the Son of God—a long way behind, if you please, —but still in the same path. As He was sent into the world, so are they. His work is theirs. He ever watched for souls, and they must always do the same.

Jesus watched, because He believed that souls need salvation; and if we have the same belief, we shall watch somewhat as He did. Perhaps we do believe, and again perhaps we do not. "The Son of Man came to seek and to save that which was lost." "I am not come," He said, "to call the righteous, but sinners, to repentance." He who is not a sinner has no need of a Saviour, while he who is a sinner has. Our ministry is not to sinless angels, but to human beings, who have sinned, and who must be saved by Jesus Christ. "Without Christ," and, therefore, without hope. There may be culture and refinement, there may be the advantages of wealth and influence, and yet, "without Christ," the soul is ignorant of God's love, and can have no prospect of seeing God's face, and of hearing God's welcome—"For this is life eternal, and they should know thee, the only true God, and

Him whom Thou didst send, even Jesus Christ."

He who watches for souls must carry this burden, just as God does. God cannot, and He will not, roll it off. No more should the watchman. For he looks abroad, and what does he see? Many, many souls "without Christ," and many others who have but a slight hold of Christ. These souls are steadily moving on to the solemn judgment, which shall announce the destiny of each. Can there be more important work, especially when the watchman is able to cry aloud in warnings, in exhortations, and in cordial offers of forgiveness, peace and heaven?

During the plague season of 1665, the city of London was panic-stricken. Many of the people fled to the country, while those who were compelled to remain in the city faced death at every turn. Then was heard the voice of the faithful watchman, who offered salvation and called for its prompt acceptance. "No polished periods, no learned disquisitions, no labored paragraphs chilled their appeals, or rendered their discourses unintelligible." "Old Time," wrote Thomas Vincent, one of the heroes of the hour, "seemed to stand at the head of the pulpit, with his great scythe, saying, with a hoarse voice, "Work, while it is called to-day. At night, I will mow

thee down." "But," inquires an earnest minister of our time, "should it ever be otherwise? Should there ever be less fervor in preaching, or less eagerness than there was then? True, life was a little shorter then—that was all. Death, and its issues, are still the same. Eternity is still the same. The soul is still the same. Salvation is still the same." Oh, that we might realize this. Our work is ineffective, because it lacks consecration. We labor in vain, and spend our strength for naught, when our efforts are merely professional. It should not be so. Sermons should be preached for souls,—every sermon should. Results should be expected. Parochial duties, house to house visitation, should be undertaken with the definite purpose of helping souls. Such calls are pastoral, and the pastor is ever hearing, and heeding the command, "Feed My lambs; Feed My sheep."

It is the exalted privilege of God's watchman to carry with him the conviction that the Lord Jesus Christ is the complete and only Saviour—complete and only. As to these two points, there is to be no doubt whatever. Without reserve, he agrees with the Apostle Peter, that "in none other is there salvation, for neither is there any other name under heaven, that is given among men, wherein we must be saved." The Jesus of Nazareth, who

lived, suffered, died, arose from the sepulchre and ascended to the throne of God, is the Saviour of the world, and the emphasis must be upon the definite article—*the*. The Saviour. It will not do for us to imagine, or suggest, that there may be other Saviours, or that some people can get on without any Saviour at all. We are Christians, and Christians believe that Jesus of Nazareth is the only Saviour and that He must save every one who ever is saved. He came to this world—the Son of God—as has been recently said, not simply to deliver a message—*i. e.*, to tell us that God is merciful and gracious; but also that there might be a message to deliver—*i. e.*, to do something Himself that may be told to all the world. We often quote St. John iii. 16, and it is well that we should—God's love cannot be too frequently announced. But let us remember that St. John iii. 14-15, which contain the reference to the serpent that was lifted up in the wilderness, presents a truth which must go with the proclamation of God's love. For the message of the gospel is in terms of history. Facts underlie the message. "If Christ hath not been raised,—" the appeal is to facts, "then is our preaching vain; your faith also is vain." No subjective impressions; no "value judgments," made by the recital of what may have been, or what may be supposed to have

been will answer. Our gospel is historic. We take our stand unhesitatingly upon the Incarnation, the Crucifixion, the Resurrection and the Ascension of Jesus Christ. These are facts —not legends. The Apostle's Creed is the substance of the watchman's message. With that Creed we can watch for souls, believing that a veritable incarnation of deity brought the Son of God into this world, "in the likeness of sinful flesh and for sin:" that a shameful death upon the cross presented the priceless blood of a sinless Victim, as an atonement for the sins of the world: that a glorious resurrection is the conquest of death and the subjection of the grave: and that a triumphant ascension is the pledge that the Saviour is to live forever as Advocate and Mediator; and that He is to come again to be welcomed in the blessed peace of His benign reign. This is the message, and it has the witness of success. Souls are saved by it and, when saved, are cheered and led on to noble living.

Yet when we thus speak we are aware that our speech is sharply challenged. There are influential schools of thought whose members do not think as we do. At the last Church Congress in England there was an animated discussion on "The Progress of Life and Thought in the Church of England, during the Victorian Era." A broad churchman referred

with kindly expressed contempt to the views of the Evangelicals, who hold that the chief characteristic of the converted is that they have accepted the atonement, or believe that Jesus Christ died for them; in other words, that Jesus Christ has borne upon the cross the punishment due to their sins, and has made it possible for God to forgive them. Then he added these words: "I think that it will be admitted that, throughout English Christendom in general, these doctrines are either openly repudiated, or tacitly ignored, or avowed with bated breath." Now that is to us a startling statement. If it is true of England, I am sorry for the great Church of England. If it should prove true of the United States, I should be solicitous for the future of Christianity in this broad land. I have no zeal for denominational tenets, as such. I prefer those of my own denomination, else I should go to another. But I have an intense zeal for what is known as the evangelical faith. If souls have been saved, it must be used. When the Church ceases to use it, then there will be a loud call for the Salvation Army and kindred organizations, whose leadership will be conducting lost sinners into the kingdom of God, through the proclamation of the atoning merits of the sinner's Friend, Jesus Christ.

The present interest in applied Christianity

is in danger at this point. Applied Christianity may be ethical without being evangelical. It may seek to save the body, and neglect to save the soul. It may supply bread and butter to the hungry, and never offer "the Bread of Life." I would not say one word in disparagement of applied Christianity. God be praised that it has prominence. Let its fruits abound yet more and more. It is needed. We cannot do without it. The dear Lord Himself had compassion on the multitude, and fed them. We must minister to physical wants. The human beings, over whom we are to watch, are not disembodied spirits. They must have respectable dwellings, good food, pure water and warm clothing; and when they are sick they must have medical skill and medicines. The good Samaritan, conducting the wounded man to an inn, is applied Christianity. The benedictions of the right hand are pronounced in view of service rendered to hungry and thirsty people, to strangers, to the naked, to the sick, and to prisoners.

But while we thus speak, let us ever remember that applied Christianity is an expression of convictions, and that evangelical convictions make the constraint of the love of Christ the most powerful motive that has ever been known. His love for me; my love for

Him: and His love for all mankind. Measure that if you can, and then you may hope to find a limit to your efforts when you seek to save souls.

In watching for souls the Christian minister has the satisfaction of knowing that souls are saved by Jesus Christ. This is the reward. He has souls for His hire. Souls are to be saved, to be pure and honest and sweet and gentle, to care for the better things, to make life worth living, to enjoy God, to be ready for heaven. That is salvation as the Master and His apostles present it. Character is its result. The perfect stature in Christ Jesus is the ideal.

With this ideal, and for this result, Jesus taught and labored. No teacher, no reformer, no philanthropist has ever done as much to ennoble society as He has. Yet what He said to Nicodemus—"Ye must be born anew"—was always prominent in His teaching. He was wiser than His generation, and His wisdom is still the rebuke of our folly. We work too much on the surface. We veneer life. We depend upon preambles and resolutions. We are satisfied to legislate the ten commandments. We dress iniquity in the garments of Christian respectability, and then congratulate ourselves that we have done the Lord's work. It is a mistake—this popular method, and we should have learned the mistake long ago.

We have our instructions. The standing miracle of Christianity — saved men and women—is before our eyes all the time. "Greater works than these shall he do," said Jesus, who had made the blind to see, the lame to walk, and the dead to live. Now what can be greater? Why this—to turn a sinner from error to truth, to persuade a man to walk with God, to call the spirituality dead to eternal life in Christ. "That is a miracle as great as any that He did. It covers the whole work of salvation—the social effects of the change, as well as the individual experiences."

Ours is not a money-making profession, nor is it laden with worldly honors. For most of us simple, plain living, and an obscure record is the outlook. We shall work hard, be poor, and die without applause. The rewards are not attractive to one, who has no enthusiasm for souls. I would advise such a man to select another profession, and to engage in some other business. It does not pay to be a Christian minister, when the best that can be said is the plea; "put me I pray thee into one of the priest's offices, that I may eat a morsel of bread."

But to the man who loves souls, the rewards are most attractive. God pays the watchman the very best wages, when he gives Him

souls. That is enough. Who can ask for more? What does that salvation mean to the soul, to society, to the state, to heaven, to the Redeemer, who gave His life to save souls? A soul saved. A name written in the Lamb's book of life. A call to the angels to sing a song of rejoicing. A soul saved. And saved, because God's watchman has done just what he ought to have done. He has been faithful. That is all. The reward is ample. A part of it is enjoyed, here and now; while the larger part is reserved for the great hereafter, when we shall meet before the throne with those who will declare that,

> "from thy mouth,
> We heard of Jesus' love, and thine the hand
> That led us to His feet."

Dear brethren of the Graduating Class, the message of the hour should be the purpose of your ministry. You need singleness of aim. There are, and there will be, many distracting appeals. New ideas are seeking consideration and approval. You will be tempted in many ways. The ministry of your generation should be keen-eyed and stout-hearted. Novel theories of social reconstruction are abroad. It is fashionable to cry down the old, and to cry up the new. You will have need to be resolute. Stand ever for Jesus Christ, and Him crucified.

Consult your commission. Understand what your work is. Be satisfied to do one thing, and to do it with all your might, especially as your one thing is the greatest thing that man can do. God honors you in permitting you to represent Him. Be grateful for the honor. Let the watchman's spirit be yours. Proclaim your message. Believe in the certainty of the reward.

The learned Archbishop Trench of Dublin once wrote some quaint lines, which read as if delivered to his clergy in the nature of a charge. The spirit of the lines should be the spirit of your ministry. Listen to them.

"I say to thee, do thou repeat
To the first man thou mayest meet,
In lane, highway, or open street,
'That he, and we, and all men move
Under a canopy of love,
As broad as the blue sky above.'
And ere thou leave him, say thou this,
Yet one word more; 'They only miss
The winning of that final bliss,
Who will not count it true that love,
Blessing, not cursing, rules above,
And that in it we live and move.'
And one thing further make him know,
That to believe these things are so,
This firm faith never to forego —
Despite of all which seems at strife
With blessing, all with curses rife
That this is blessing, this is life."

That is your message. And you are watchmen. Be true.

And now may God bless you. Cherish pleasant memories of us, as we shall of you. Come back when you can to cheer us by your presence and words; and write us freely of your joys, your sorrows, your hopes and your disappointments. Pray for us, as we shall pray for you. Face the work with courage, knowing that God is with the watchman in the work. Move into the large opportunity of the next century with strong faith that, ere its one hundred years shall be numbered, the song of redeeming love will be heard in every land beneath the sun.

Stewards of the Mysteries of God

Stewards of the Mysteries of God

MINISTERS of Christ are stewards of the mysteries of God. St. Paul says so; and he himself was an eminent minister of Christ. As an itinerant theological professor, the Erasmus of the first century, he educated, for the service of the Church, a large number of earnest men. Such were Timothy, whom he met at Lystra; and Aquila, who was with him in Corinth; and Apollos, whom he taught at Ephesus; and Epaphroditus, who visited him in Rome; and Tychicus, who was a travelling companion, and a trusted messenger; and Luke, who was the beloved physician, and the first medical missionary.

The lecture-halls, in which St. Paul taught his pupils, were the solid Roman roads, over which he journeyed with them; the decks of Alexandrian corn-ships, on which he sailed with them; the workshops, in which, with their assistance, he wove the Cilician hair-cloth; the hired lodgings, in which he dictated his Epistles, and preached the gospel; the synagogues of the Jews, whose worship he interpreted from the standpoint of a Christian; the cheerless prisons, in which he exhibited the heroic qualities of a manly life.

He was well aware that he could not live forever, and that a succession of trained men was essential to the continuance and perpetuity of his work. These men would enlarge his influence; and, with others like-minded, would carry on his work long after he had gone to his reward. Consequently he endeavored to do just what his Master had done. He prepared men of promise to become ministers of Christ, and, as such, stewards of the mysteries of God.

The expression, stewards of the mysteries of God, is but one of the many that the Apostle used, to illustrate the work of Christian ministers. Each of the expressions was intelligently selected, with a desire to present the work in a fresh, clear light. They are crisp, strong, masterful thoughts to live by. It is well that a class of theological students should take one of them as a motto; and it is, also, well that theological professors should bring their aims and accomplishments to the test of these expressions.

"Stewards of the mysteries of God" is, therefore, the theme of this year's farewell address; and it will be the purpose of the few words that shall be spoken, to exhibit the wealth of thought and the constraint of duty that the expression contains.

The mysteries of God are the trust of the

stewardship. What then are the mysteries of God? Do they, in any particular, resemble an estate that is entrusted to a steward?

The Greek world was familiar with the mysteries, whose real significance, however, was understood only by the initiated. The Eleusinian mysteries were said to conceal comforting assurances respecting a future life, and the initiated were pledged to secrecy. The uninitiated knew that there was something at Eleusis, near Athens, that exerted a powerful fascination, and the initiated claimed that the mysteries were most impressive and solemn realities. Athens was alive with excitement at the season when the Eleusinian mysteries were celebrated by public demonstrations, which were the accompaniments of the secret ceremonials within the Temple of Demeter.

Like the mysteries of the Greeks, the mysteries of God are hidden from some, and made known to others. They are the thoughts, the secret counsels, the eternal purposes of God, which have been revealed. They antedate history, and yet they stand in historical relations. They have always been present with God, while in the fullness of the time, they have been expressed. Thus the Lamb was slain, not first of all on Calvary, some nineteen hundred years ago, but from the founda-

tion of the world. Divine thought precedes divine activity. Accomplishment is the unfolding of plan. When it shall be said, that, "the kingdom of the world is become the kingdom of our Lord, and of His Christ," an eternal idea will be matched by the events of time. For this after all, is the dominant idea of the universe, that has controlled the course of history and governed the movements of the planets. "The stars in their courses fought against Sisera." It is an idea of colossal dimensions. No finite mind has ever been able to comprehend it, while, for practical utility, it may be apprehended by the intelligence of a little child. "Great is the mystery of godliness," exclaims St. Paul, as he addresses Timothy; and, in his letter to the Colossians, he declares that this is "the mystery which hath been hid from all ages and generations; but now hath it been manifested to His saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory; whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ."

This precious deposit of truth is the trust, of which ministers of Christ are stewards. It is something definite, which, like the Grecian

mysteries, can be known by the initiated, and by no one else; and the initiated, in this instance, are they who have been enlightened by the Holy Spirit. "They are spiritually judged." The wise and understanding cannot appreciate the mysteries of God, which, as Jesus once said, have been revealed unto babes. The great doctrine of Christ crucified is a stumbling-block unto the Jews, and foolishness unto the Gentiles, while unto them that are called, whether Jews or Gentiles, this central doctrine is the power of God and the wisdom of God.

Stewards, in the ancient world were usually household slaves, whose intelligence and fidelity secured the implicit confidence of masters. Vast estates were left to their care, while the masters were abroad, for pleasure, or in military or naval service. Their duties were threefold; and these duties are the evident duties of the ministers of Christ, who rejoice to be considered the bond-slaves of Jesus Christ. Inventory, administration, and account are the words that designate the duties of a steward.

First:—As stewards, ministers of Christ must inventory the mysteries of God. To inventory is to present, in a clear and an orderly manner, a description of the characteristics and the value of an estate. An inventory should contain a complete statement of the en-

tire property, so that it may be known how much cash there is in the books, what bonds and mortgages are held, and what their condition is; what stocks, or other securities, should be in the report, and what real estate. The steward must, therefore, be a critical student, a patient observer of the entire property. He should not depend upon what his representatives, or agents, may be pleased to say. He must see for himself, visiting the banks and safe-deposit vaults and farms and tenements; so that he may understand, from personal observation, just what he is responsible for. And this work must not be done once, but all the time. The inventory should be, at least, an annual statement; for only thus can it be true, and truth is an essential quality in an inventory.

Here is where the student life of a minister of Christ finds its work. It may have a beginning. It can have no end. The mysteries of God are discovered in nature, in history, in the Church and in the Holy Scriptures. "By divers portions and in divers manners," God has been pleased to speak. He has many voices; yet truth is one. Nature and grace, science and religion will be seen in harmonious relations, if there is intelligent interpretation. The difficulty too often is that the interpretation is partial and prejudiced. The perspective is

narrow. The student stands in the low valleys, not upon the hills, when he takes a view. He becomes intolerant, whether his especial interest is nature or grace, science or religion. He ceases to study, and vainly imagines that the instruction of venerated teachers in his school days will carry him safely and wisely to the grave. Perhaps it will, if he is willing to put on grave clothes prematurely, and to walk the earth among living, thinking men in the habiliments of the tomb. Then he should not complain, if his services are not desired, and if he is recognized as over the dead line, which has been aptly termed the lazy line, before he has numbered two score and ten years. He has failed to live in the present, expanding in soul with the progress of the years, and gaining new views of truth from persistent investigations. Resolve, therefore, and hold to the resolution, that you will be lifelong students of the mysteries of God.

No steward would be wise or faithful, if he should devote time and attention to one portion of the estate only; or if he should fail to bring each portion of the estate to an estimate with other portions. His work must be analytical and synthetical, *both*. He must know the estate in detail, and as a whole.

How true this is of the divine mysteries! Yet how prone such stewards are to disregard

the teaching! Exegetical study attracts, and systematic study repels. There is an impression abroad that systematic theology has had its day, and that henceforth it may be disregarded, in order that specific doctrines may be investigated, one by one. But no doctrine stands by itself, nor can any one doctrine be studied by itself. Sectarianism of the worst sort will be the result of such a false method of study, which, like the tangent in mathematics, leaves the main body of truth, never to return, but to become increasingly attenuated until presently it is too weak and thin to be of any value, save as a will-o'-the-wisp, to alarm, or to rally credulous souls.

The steward of the mysteries of God should not be that kind of a man. He should believe that "cosmos" has been written over these mysteries. There is order in the thoughts of God, and it is man's principal business to respect that order. When he does so, it will be found that seekers after truth are brethren in a common pursuit, and that they stand, face to face, around that matchless Personality Divine, who, after all, is the

> "One far-off, divine event,
> To which the whole creation moves."

Second:—The mysteries of God are to be administered by ministers of Christ, who are

stewards. The inventory is for the sake of the administration. Stewards seek to know what is under their care, in order that they may use it. Administration includes development, investment and collection, or the increase of the practical value of the property, its employment for the appointed ends and the gathering of its returns or harvests. No steward of the mysteries of God resembles the warden of the Tower of London, who has the charge of the crown jewels of England. For he is only expected to preserve just what he received. The mysteries of God are not diamonds, rubies and pearls. They are seeds, which must be planted and replanted and planted over again in order that there may be food for the hungry, and well-filled granaries in the time of famine. God wishes no man to keep this precious deposit in a napkin, and to return it just as it was given out. It is for development. Every minister of Christ should understand that he has something to do in making truth more intelligible than it was when he became steward. This is the nicest kind of work, which will certainly expose one to criticism. The past claims reverence. The ark of God is sacred. It seems presumptuous for a man of the present to imagine that he can develop these mysteries, which have commanded the wisdom and devotion of the cen-

turies, and which are expressed in the great creeds and confessions. Is not that work final? Is it not rashness to question what has been done? I answer unhesitatingly, No! not if the questioning is in the right spirit. And what is that spirit? I reply that it may be one of blind adherence, or of reckless inquiry, or of intelligent loyalty: and intelligent loyalty is the only spirit that is worthy of a minister of Christ.

The spirit of blind adherence accepts every formal statement of the past, just as it stands. No allowance is made for advances in scholarship, which have unlocked many of the inner recesses of nature, history, the church and the word of God. These advances will report their work, and the work must prove influential. The mysteries of God do not change, truth cannot change, because God is unchangeable. But interpretations may change, the understanding of the mysteries must increase, the proper expression of God's thought will ever be a demand. If students, in other departments, are moving forward in their estimate of the mysteries that they are investigating, why should ministers of Christ be commended, if they stand still, and look backward? Ours is a progressive science. Light is constantly bursting forth from the Holy Bible, which contains the most complete revelation

of the divine mysteries. But the revelation, as we have already remarked, imposes conditions of its own, which must be met; and those conditions assure us that we should keep on studying and understanding, with the confident expectation that, one day, we shall know, as we have been known.

Protestant theology has no Council of Trent to dominate its scholarship with authoritative declarations; and the venerable creeds and confessions of the centuries must, every one of them, be constantly subjected to the test of truth. If they are truthful statements, nay further, if they are the best truthful statements that can be made, let them stand. If not, then let them give way to other, and more satisfactory, forms of speech.

The spirit of blind adherence is too much like that of Pope and Pagan in Bunyan's allegory, "by whose power and tyranny, the men whose bones, blood, ashes, etc., lay there, were cruelly put to death." Pagan had been dead many a day; while the other, "grown so crazy and stiff in his joints, could only sit in his cave's mouth grinning at pilgrims, as they go by, and biting his nails because he cannot come at them."

If the spirit of ultra conservatism is not to be commended, no more is the spirit of reckless inquiry. This is the modern spirit. Up-

to-date thinking is applauded. Present day views are popular. The new is admired, just as the latest fashion is accepted, because it is new. There is no reverence in this spirit. The mysteries of God are treated just as nursery rhymes are. The Holy Bible, it is claimed, is literature, and should be studied just as any other literature is. But the Holy Bible, be it said, has its own canons of literary study, which must be respected. In this particular, it asks just what Shakespeare's dramas do and what all literary productions do; and that is that the canons of criticism shall be employed. For no one imagines that the canons of criticism that rule in the study of philosophy will control in the study of poetry; and no one should expect to interpret the mysteries of the Divine Word, if he disregards the evident characteristics of that Word. God does not manifest Himself in His Word, except to the intelligence that is illuminated by the Holy Spirit; and such an intelligence has the humility of genuine scholarship.

It is safe to predict that the prevalent commendation of up-to-date thinking will be short-lived. We shall soon pass through its rarefied atmosphere to the levels, where thought will be calmer, more profound and more satisfactory in its announcements. Wise men have preceded us. It is doubtful

if there is upon the earth, to-day, an intellect that can equal the master minds of the great realms of inquiry. Let us, my friends, be on our guard, lest we fall under the spell of this reckless spirit, and become to our shame intellectual iconoclasts.

Between these two spirits, there is the spirit of intelligent loyalty; and this is the only spirit that the stewards of God's mysteries should manifest. This spirit is neither blind nor reckless. It is the nineteeth century beholden to the centuries that have gone before, but intelligently. There is a fair presumption in favor of the decisions that have been made, which, however, does not keep the Berœans from examining daily whether these things are so. Truth, and nothing but truth must be authoritative.

Confidence in God is strong and expectant. We shall know more of truth, and shall use more than our fathers did; and that will be our privilege, simply because we have their work to instruct us, and the same blessed Holy Spirit to guide us into all the truth. Their hand upon affairs is not a dead hand, nor shall ours be. They did not expect to control the future absolutely, but to make its progress a possibility. We honor them, and most of all do we render honor to the Holy Spirit when we build upon the past, as a secure founda-

tion, our own course of workmanship in the temple of truth.

Thus each generation of thinkers and workers is able to use, in a practical way, such portions of the mysteries of God as the generation claims for its own. We, in our generation, are not using the portions that our fathers did. They did their work to the best of their ability, as we are doing ours. Their aim was to apply God's truth in human conditions. Ours is the same. We believe, as they did, that this truth can transform character and conduct, if it has opportunity. A new heart may be trusted to have good manners and to live a clean life. Barbarism yields to evangelization, just as refined selfishness does. Applied Christianity is the mysteries of God at work.

With such practical activity, the stewards of God's mysteries will be constantly gathering the returns of His work, and will be adding them to the value of His sacred trust. There are spiritual harvests, which increase the wealth of our King. Souls saved, institutions established, laws framed, principles explained, blessings dispensed. These are all harvest. The mysteries of God are a richer possession to-day than they were when Jesus took leave of His disciples. The oak is grander than the acorn. Yet the acorn holds the oak.

And the steward has great joy, as he realizes that his fidelity is thus approved and that his Master is glorified.

Third:—There is an account to be rendered by stewards of God's mysteries. "Give an account of thy stewardship," is the demand that sounds, with prophetic solemnity, in every hour of service. There can be no escape or exception. Ten-talent men and one-talent men alike must give account each for himself. And to the heart-searching God! What shall it be? I know not. I cannot answer for myself. How can I speak for others? I tremble when I think of the day and the hour, and I should despair if I had not a strong conviction that an Advocate will be there to plead in view of my unworthiness. With opportunities so abundant and with privileges so rare, what should the account be?

If I cannot tell for what the account will be, I can tell you what some of its features should be, and they are these. As stewards, the account should indicate what the mysteries have done for us personally. We have been stewards of the mysteries of God for twenty, thirty, forty and even fifty years, and what have they done for us? Are we better men? Have they made us holy men of God? Shall we be castaways after we have preached to others? It should not be so. Ministers of

Christ ought to be the purest men, the bravest men, the noblest men, the best men in the world. Let us see to it that our stewardship has that effect upon us.

Then we should present the honest work that we have done upon the mysteries themselves, in making them more intelligible and available. This is glorious work, and it is much needed. In many respects the mysteries of God are not understood nor appreciated. Men will say things about them that they would never say if they were properly explained. Take that greatest of mysteries, God's sovereign election into everlasting life, and recall what is written about it, and you can realize how much painful ignorance and misrepresentation there is upon one of the essential and precious truths of our holy religion. Or take the atonement of our blessed Redeemer, and you will quickly see that many statements respecting such a vital doctrine are travesties of the truth itself. Or take the work of the Holy Spirit, and read some of the current rhapsodies about the infilling of the Holy Ghost. Are you not called to careful work? Is there nothing for the young scholars of today to do in clearly stating the mysteries of God?

Gentlemen, I firmly believe that there are young scholars with us, who will render con-

spicuous service in this direction before they become veterans in the cause of Christ. Statements are to be reformulated; and when they are, the mysteries of God will help a great many anxious souls, who are now standing afar in wonderment and perplexity and awe. Let me commend to you this phase of your stewardship, and let me urge you to undertake something on this behalf.

Then the steward must report the work that has been done in the rescue of the perishing, the consolation of the sad, the inspiration of the faint-hearted, the bringing heaven down to earth.

No man can render the account that the faithful stewards of God's mysteries can. They have been working with God; and God's Son, our Saviour, Jesus Christ, worked as they have been working, when He was upon the earth. Great must be their joy, as they report to the Master and receive the commendation of His gracious approval. The trust is surrendered. The crown is bestowed.

Gentlemen of the Graduating Class, so soon to be ministers of Christ, and stewards of the mysteries of God, it is a happy circumstance that you leave this honored Seminary, and enter upon your life work, on Ascension Day. With songs of praise and prayers of adoration, the holy church catholic throughout the world,

has been engaged in commemorating the historic fact that Jesus Christ, the Conqueror of death and the grave, ascended to His throne from the slope of Olivet. He has been worshipped, from the rising of the sun to the going down of the same, as the Living One, who was dead, and is alive forevermore. From His exalted throne He observes you, and from that throne of power, He sends you help in every time of need. "Lo, I am with you alway, even unto the end of the world," is an assurance, which brings courage and hope, when it falls from lips like His.

Go forth to your work with the consciousness that His eye is always upon you, and that His arms are strong to help you. You will be lonely, and He will know that you are, and He will be your friend. You will be weak, and He will know that you are, and He will be your strength. You will be disheartened, and He will know that you are, and He will be your hope. One of the first Christian ministers—his name was Stephen—discharged his stewardship in the face of a howling mob of Jerusalem Jews and he was calm and satisfied, because he saw Jesus standing on the right hand of God.

"He heeded not reviling tones,
Nor sold his heart to idle moans,
Tho' cursed and scorned, and bruised with stones."

The heavenly vision held him to his work, as it will you. Never forget it. Ours is not a dead Saviour, but a triumphant Redeemer. Carry the thought with you. Feel its constraint. Enjoy its inspiration.

Ministers of Christ! Stewards of the mysteries of God! We greet you in your youthful ardor and expectancy. We welcome you to the service for which you have been prepared, with our loving farewell. We once more remind you that the eye that never sleeps will always watch you, and that the hand that holds the worlds will rest gently on your shoulders, to guide, to strengthen, and to cheer.

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